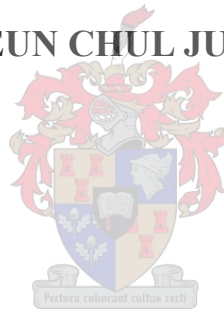


**THE INTERPLAY BETWEEN SHAME AND RELIGIOUS  
PATHOLOGY IN KOREAN CULTURE – A PASTORAL  
AND ANTHROPOLOGICAL ASSESSMENT WITHIN THE  
KOREAN PRESBYTERIAN CHURCH**

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At the University of Stellenbosch**

**Promoter: Prof. Daniel. J. Louw**

**December 2011**

### **Declaration**

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## **ABSTRACT**

The difficulties attending our understanding of the experience of shame are widely recognized. This work is concerned with the interplay between the experience of shame and religious pathology in Korean culture, especially regarding theological anthropology.

Religious pathology implies the sick or distorted faith when people's belief system or contents, particularly inappropriate God-images and negative self-identity, becomes negatively influenced due to painful experiences of shame. It was hypothesis that the phenomenon of shame in Korean culture needs to be understood in terms of multidimensional perspectives including psychological, sociological, socio-cultural and a theological perspective as well. It was argued that parishioners' biased understanding of, and response to the experience of shame, is associated with inappropriate God-images and negative self-identity which hamper spiritual maturity and spiritual growth.

The empirical research reported in chapter 5 shows that the parishioners' experience of shame is associated with disharmony between values and expectations in a specific community. This phenomenon has a huge impact on position (habitus; attitude; aptitude) within cultural contexts.

The study proposes the use of a pneumatological model of understanding of God, based on Louw's four-stage counselling model, in order to respond constructively to an existential problem such as shame within the Korean Presbyterian Church.

## OPSOMMING

Die ingewikkeldhede verbonde aan ons verstaan van die belewing van skaamte word wyd erken. Hierdie werk is gemoeid met die wisselwerking tussen die belewing van skaamte en godsdienspatologie binne die Koreaanse kultuur, veral met betrekking tot 'n teologiese antropologie.

Godsdienspatologie impliseer die siek of verwronge geloof wanneer mense se oortuigingsstelsel of -inhoud, in die besonder onvanpaste Godsbeelde en negatiewe selfidentiteit, destruktief beïnvloed word as gevolg van 'n pynlike en lydingsvolle belewing van skaamte. Daar is gehipotetiseer dat die verskynsel van skande in die Koreaanse kultuur verstaan moet word in terme van multidimensionele benaderings, te wete sielkundige, sosiologiese, sosio-kulturele en teologiese perspektiewe. Daar is geargumenteer dat lidmate se eensydige verstaan van en reaksie op die belewing van skande geassosieer is met onvanpaste Godsbeelde en negatiewe selfidentiteit wat geestelike volwassenheid en spirituele groei belemmer.

Die empiriese navorsing waaroor in hoofstuk 5 verslag gedoen is, toon aan dat die lidmate se belewing van skaamte verband hou met 'n diskrepansie tussen waardes en verwagtinge in 'n spesifieke gemeenskap. In dié verband speel die kultureel-religieuse agtergrond van Korea 'n deurslaggewende rol. Hierdie verskynsel het 'n fundamentele impak op mense se posisie (habitus; houding; wees-funksie) binne kulturele kontekste.

Die studie stel die gebruik van 'n pneumatologiese model, gebaseer op die vierfase beradingsmodel van Louw, vir die verstaan van God voor om konstruktief te reageer op die eksistensiële probleem van skaamte binne die Koreaans-Presbiteraanse Kerk.

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## CHAPTER 1 INTRODUCTION

### 1.1. BACKGROUND OF RESEARCH

Many scholars<sup>1</sup> have struggled to determine the meaning of the concept shame as well as the function and impact of shame on human behaviour. The research on shame from various perspectives has surely provided a solid foundation for an understanding of shame. In particular, many psychological studies focus on shame in terms of individual and dysfunctional emotions. Kaufman (1992:xi), who uses the affect system of Silvan Tomkins as a starting point, works within the framework of the so-called affect theory which views shame not as a thought, drive, or interpersonal phenomenon per se, but as an affect. He (Kaufman 1996:viii) asserts that shame results in a low self-esteem and negative self-concept, and that such a negative self-understanding hampers normal development. It also plays a decisive role in many psychopathological disorders.

To a large extent Nathanson (1992:170) subscribes to Tomkins' research; however, he maintains that shame should be assessed as a social phenomenon as well. He describes the significance of shame for social interaction. However, he asserts that shame is not merely a social emotion. He therefore emphasizes the importance of innate biological mechanisms in shame. Shame is implicated in various psychopathological symptoms – the abuse of alcohol (Cook 1991), suicide (Lester 1998), antisocial personalities (Wright 1987), eating disorder (cf. e.g. Sanftner, Barlow, Marschall & Tagney 1995), and violence (Good 1998).

Shame cannot be separated from cultural contexts. Some literature surveys, mainly of anthropologists, cross-cultural psychologists, and sociologists, including Ruth Benedict<sup>2</sup>, argue that shame differs from culture to culture.<sup>3</sup> They do not interpret an emotional

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<sup>1</sup> Cf. Lynd 1958; Piers and Singer 1971; Kohut 1977; Wurmser 1981; Kaufman 1992, 1996; Nathanson 1987a, 1987c, 1992; Lansky 1992; Lansky & Morrison 1997; Tagney 2002; Tagney & Fischer 1995; Miller 1996; Gilbert 1998.

<sup>2</sup> In particular, Benedict (1947), who has compared Eastern and Western societies, categorized Eastern society as a shame culture and Western society as a guilt culture.

<sup>3</sup> There is a continuous debate as to whether shame is a common feeling or concept or a cross-culturally different emotion

experience such as shame in terms of a psychological aspect, or personal character but in terms of a social, interpersonal phenomenon. Scheff (2000a:97) argues that shame is the social emotion that arises from, and shapes social interaction. Although he does not deny shame as a biological emotion within the individual, he believes that the study of shame has a deep connection to social relationships and structures (Scheff 1995:394). Cross-cultural differences in the meaning, mechanism and actual experience of shame have been supported by recent cross-cultural researches (cf. e.g. Bedford & Kwang-Kuo 2003; Kitayama, Markus & Matsumoto 1995; Heider 1991).

Even though various theories and models of therapy have been introduced and applied in the Korean church's pastoral counseling (Shin 1996:27-30; Shin 1999), often the church failed to address the notion of shame from a theological perspective<sup>4</sup>. This is due to the pervasiveness of shame in the Korean Presbyterian Church and mostly to the influence of Augustinian theology which emphasised sin, guilt and forgiveness<sup>5</sup>. Based on this assertion, some researchers accentuate the need for a shift of research from guilt to shame, and indicate the necessity of a more comprehensive approach to shame (cf. e.g. Pattison 2000; You 1997; Capps 1993; Augsburg 1986; Patton 1985).

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(Yang & Rosenblatt 2001). Detailed standpoints will be provided in chapter 2.

<sup>4</sup> Augsburg (1986:113-114) points out that shame has been rejected in Western culture and explains as follows: "The rejection of shame by Western thinkers and writers is rooted in a faith commitment to individual moral autonomy. Following the Enlightenment, rational models of human experience and evolutionary views of human intellectual development combined to devalue shame and seek to remove it from human experience". Studies on shame in the Korean context, especially in the pastoral care, are limited and most of them focus on the relationship between shame and issues such as family, violence, *han*, etc. For literature on the aforementioned aspect, see *Shame and violence: The Understanding of Korean wife Batterers* (Kim, B O 1996); *Faithfulness, Guilt and Shame in Women of Yi Dynasty in Korea* (Kim 1989); *Liberation from Shame for Korean Women* (Lee 1993); *Guilt, Shame and Han: Transforming Religious and Psychological understanding of Sin and Self-loss* (Whang 1998); *Shame in Korea Families* (Yang & Rosenblatt 2001); *Shame and Guilt Mechanism in East Asian Culture* (You 1997); *The Changing Faces of Shame: Culture, Therapy and Pastoral Theology* (Lee 2009). As regards the practical aspect, the first seminar that deals with shame was held by *On Nuri Church (Seoul)* on the 10th of January, 2005 (Speaker: Wilson, S D).

<sup>5</sup> In his book, *Is human forgiveness possible? A pastoral perspective*, Patton (1985:13, 39) says the following: "Perhaps because of the long association of guilt with forgiveness in the Christian tradition, the effect of shame upon human forgiveness has been insufficiently examined."

## 1.2. RESEARCH PROBLEM AND RESEARCH QUESTIONS

Considering the results of a cross-cultural understanding of shame and accepting that shame is demonstrated as a universal, individual phenomenon, as well as a significant factor in theological research, it becomes imperative to research the role of shame within the cultural context of Korea. Very specifically, the research should focus on shame as an important factor in a pastoral anthropology with reference to the Korean cultural setting by answering the following questions:

What is meant by shame within the Korean culture and what are the unique features of shame as a cultural phenomenon? What is the impact of a cultural understanding of shame on a Christian spiritual approach to anthropology? Does shame within the Korean culture have a distinct character and how does it differ from other cultures? How does shame impact on human identity?

What then is the meaning of shame within Korean culture, especially in the context of Confucianism? What is the relationship between shame and a theological anthropology within the Korean cultural setting?

Many scholars consider the relationship between shame and identity as the key factor in the research of shame. Most agree that shame impacts on identity (cf. e.g. Ayer 2003; Kaufman 1992; Nathanson 1987a:95-96; Miller 1985; Lynd 1958). Bradshaw (1988:14), an eminent American educator and counsellor, outlines the function of toxic shame that impacts on the self as follows:

Because the exposure of self to self lies at the heart of neurotic shame, escape from the self is necessary. The escape from self accomplished by creating a false self ...  
As the false self is formed, the authentic self goes into hiding.

In addition, Pattison (2000:227) argues that we need to scrutinize the social context, construction and usages of shame to understand more adequately the relationship between shame and anthropology. Kitayama (Kitayama et al 1995:439), of the Faculty of Integrated

Human Studies of Kyoto University in Japan, also emphasizes the importance of studying a particular cultural context to interpret certain emotions such as guilt, shame, embarrassment and pride. With reference to the Korean context, scholars are in agreement that traditional religions, shamanism and Confucianism profoundly influenced Korean culture and Korean anthropology (Kim, S H 2005:21; Grayson 2002:2; Wagner 1993:20).

Pattison (2000:229) consistently states that Christianity is not exempted from shame, and argues that Christianity engenders and promotes shame, often in the interests of preserving order and maintaining control. Pattison (2000:189-226) makes recurrent claims that, whilst some books on pastoral care do touch on the subject of shame, the emphasis is invariably on its negative impact on the individual. He raises the fundamental question: “Can and will the Christian community respond positively to the challenge of shame?” (Pattison 2000:275).

Moreover, Roh (2000:68)<sup>6</sup>, a Korean clinical psychologist from Wheaton College, argues that shame in the Korean culture is closely linked to psychological maladjustment. He (2000:66) also maintains that Korean Christians are more prone to shame and guilt than their non-Christian counterparts.

Based on the viewpoints of Pattison and Roh, the following questions could further be formulated:

Is the cultural phenomenon of shame in Korea a hampering factor with regard to spiritual growth? In other words, is there any relationship between shame and the symptoms of religious pathology in theological anthropology?

Very specifically this study deals with the following research questions:

1) What exactly is the impact of shame as a social and cultural phenomenon on the Korean Presbyterian Church and the church’s understanding of our being human?

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<sup>6</sup> Roh (2000)’s research is a reproduction and extension of Tagney and her colleague’s study. Tagney and her colleagues have conducted a series of empirical studies to examine the relationship between shame and psychopathology within the context of the United States (cf. Tagney & Dearing 2002).



- 2) Is the response of the Korean church to shame adequate and balanced?
- 3) In the tension between the psychological, clinical analysis of shame and the socio-cultural view on shame, how and to what extent can shame be incorporated into a pastoral care model for spiritual growth and maturity?
- 4) What therefore will be the impact of shame on a theological theory formation for pastoral care and counseling within the unique, cultural setting of the Korean church?

In summary, the procedure followed by this study will help us to understand the research problem, namely is there any correlation between shame as a Korean cultural phenomenon and religious pathology regarding anthropology within the Korean Presbyterian Church?<sup>7</sup> The research will focus on the distinctiveness and the influence of shame in Korean culture.

### **1.3. AIMS AND MOTIVATION**

It is proposed that an in-depth study should be done on the nature of shame in the Korean culture. The purpose of this study is to explicate the characteristics of shame within Korean culture, and to explore the relationship between shame as a Korean cultural phenomenon and religious pathology in terms of theological anthropology, particularly within the Korean Presbyterian Church. Furthermore, the researcher attempts to promote a mature faith among parishioners by contributing to a constructive understanding of shame.

The researcher will focus on the following issues in order to reach the aim:

- 1) a multidisciplinary understanding of shame through a literary survey; 2) an investigation of the function, place and impact of shame within the Korean culture; 3) a reflection on the connection between shame and our being human within the framework of a pastoral anthropology; 4) a socio-cultural analysis of shame within the Korean context; 5) a detection

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<sup>7</sup> The Presbyterian Church is the denomination to which the researcher belongs. The researcher tries to limit the research to his own denomination and presents representativeness and homogeneity of theological and ecclesiological trends as the reasons of choosing the Korean Presbyterian Church as the main target of the research. See 4.2 and 6.2 for more detailed information.

of specific theological criteria applicable to the making of a pastoral assessment of religious pathology and the role of shame within Korean Christianity; 6) with reference to methodology, a pastoral and practical-theological hermeneutics regarding shame and its impact on the formation of a Christian spiritual identity will be applied.

My academic concerns and certain phenomenological features within Korean churches have motivated the research. In this regard, a pastoral and practical theological method of participatory observation will play a significant role.

The following factors influenced and motivated my research project:

Firstly, the comment of one scholar (Yung 2002:2-3) on the parable of the Prodigal Son in Luke 15:11-31 evoked my interest in the experience of shame within Korean culture. In one of his articles, he comments as follows:

Western readings of the Bible often emphasize guilt, rather than shame; this is important in understanding truths like justification. But what about passages such as the parable of the Prodigal Son (Luke 15:11-32)? To read it from the perspective of sin and guilt draws attention to the twin themes of repentance and forgiveness. Nevertheless, it misses something crucial. Only when we understand the shame that the son's act has engendered for the family in the setting of an Asian (or Middle-Eastern and African) village, and the fact that the father has totally "lost his face" in the eyes of the whole community, with nowhere to hide, can we begin to grasp the costliness and the depth of the divine love in the heart of God.

Yung (2002:2) argues that people interpret a specific text using their own particular cultural lenses. Whereas Western people understand the parable of the Prodigal Son in terms of sin against the father, guilt and forgiveness, Eastern people do so in terms of shame as the father is embarrassed by his son's misdeed. Based on his assumption about cultural differences regarding the mechanism of shame, the researcher aims to scrutinize the experience of shame in terms of the Korean religious and philosophical traditions. In addition, the researcher

endeavours to investigate its impact on theological anthropology within the Korean Presbyterian Church.

Secondly, the problematic phenomenon of parishioners and church leaders' depravity, criticism of the Korean Presbyterian Church because of an discrepancy between faith and behaviour, and the decrease of the influence of churches on the local community have been described in the media.<sup>8</sup> According to statistics (Hanmijoon & Gallup Korea 2005; Gallup Korea 2005) regarding religious practices in South Korea, the frequency of Christians' attendance at rituals – worship, private and public prayer and Bible reading – is extremely high. However, as far as the main religions – Buddhism and Christianity – in Korea is concerned, Christianity<sup>9</sup> is rejected by unbelievers because of the perceived conduct of Christians.

Finally, in the course of studying the phenomenon of shame at Stellenbosch University, I found the work of Pattison (2000) – an interdisciplinary scholar trained in practical theology, ethics, and public service management – to be a good starting point for students who have a special interest in the relationship between shame, religious practices and ideas within Christianity. He often uses his own experience of shame to illustrate the link between chronic shame and Christian theology and practice. Even though one may argue that the research of Pattison is limited to Western societies, it could be utilized to understand better the relationship between shame and religious pathology in Korean churches, particularly in the Korean Presbyterian Church.

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<sup>8</sup> For a detailed discussion about this problematic phenomenon within Korean churches, refer to *Ministry and Theology*, a representative magazine in Korean churches, which made an intensive study of general problems and crises within many Korean churches (2003.7: 2004.10).

<sup>9</sup> The results of the survey (Hanmijoon & Gallup Korea 2005) indicated that the respondents did not reject Christianity as such but rather the Protestant Church.

## **1.4. HYPOTHESIS AND DELIMITATION**

### **1.4.1 Hypothesis**

The basic premise of this research is that both spiritual growth and spiritual maturity should be assessed as both theological and social phenomena embedded in culture. In this regard, shame plays a fundamental role in the understanding of our being human (anthropology), the quest for meaning and human dignity (identity formation). The researcher clarifies this hypothesis as follows:

- 1) The phenomenon of shame within the Korean culture is profoundly related to philosophical views, ethical values and behaviour. It is fundamentally shaped by Confucianism, especially face-saving, failure of maintaining duties and upholding norms in a specific community.
- 2) Because shame in the Korean culture should be described as a multi-dimensional as well as a relational and systemic issue, a multi-scientific approach is necessary to elucidate the concept of shame in this culture. Furthermore, the researcher asserts that parishioners' understanding of shame should be connected to a Christian spiritual understanding of shame. In this regard, the pneumatological paradigm can play a fundamental role in the process of reframing.
- 3) Undoubtedly, the Korean cultural understanding of shame has a huge impact on the understanding of our being human. This cultural factor also has an influence on how people perceive and experience God. In some cases, it contributes to inappropriate God-images. It is hypothesized that parishioners mostly perceive shame in a negative way. This perception often contributes to passive coping strategies. As a result, shame functions as one of the factors that suppress the spiritual growth and spiritual maturity of parishioners within the Korean church.
- 4) The researcher asserts that, taking into consideration Korean religious and philosophical traditions, as well as dogmatic and legalistic tendencies within the Korean Presbyterian

Church, it is becoming paramount for the pastoral ministry to reframe God-images. This reframing should encourage parishioners to respond more constructively and more purposefully to an existential life issue such as shame.

5) In order to address the problem of religious pathology, the researcher will argue that a paradigm shift from mainly an incarnational approach to an inhabitional approach is needed<sup>10</sup>. In this regard, the metaphor “God as a Partner for Life” can play a decisive role.

#### 1.4.2 Delimitation

1. The first delimitation concerns the research method. An investigation of the current understanding of shame will mainly depend on a survey of published literature. However, the researcher believes that listening to the real story of parishioners regarding the experience of shame and its relation to anthropology provides a clear picture of the connection between shame and religious pathology. Therefore, the researcher conducts an empirical study using qualitative interviews to explore the Korean people’s understanding of shame and the relationship between shame and a theological anthropology – self-images and God-images.<sup>11</sup>

2. The second delimitation concerns field research. The research will not be conducted on all the Korean Presbyterian Churches but on a local church in two representative denominations (Korean Presbyterian Church: *Kosin* & *Hapdong*).<sup>12</sup> This choice is based on the researcher’s conviction that the conditions in the local denominations of the Korean Presbyterian Church can be generalized to the whole because of two reasons: 1) the similarity among denominations, especially those belonging to the conservative evangelical church, and 2) the long mission history of the Korean Presbyterian Church, its remarkable impact on society,

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<sup>10</sup> Suffice it to note that the researcher does not consider the incarnational approach as antithetical to the inhabitional approach. Rather, he agrees with Louw (2000:171-172) that the interaction between them is essential to a theological anthropology.

<sup>11</sup> Qualitative research is not overly concerned with establishing causal relationships between shame and religious pathology, but rather focuses on grasping tendencies and analyzing data collected by means of self-reports.

<sup>12</sup> There are 242 denominations named Korean Presbyterian Church in South Korea and *Kosin* and *Hapdong* among them belong to the most conservative denomination. In particular, the researcher belongs to the Korean Presbyterian Church (*Kosin*). See 6.2.1.1 for specific reasons for choosing two denominations as sampling units in the empirical research.

and its status as the largest and major denomination of Korean churches (Kim, S S 2004:9).

3. This dissertation will investigate the possible contribution of shame to religious pathology occurring within Korean culture from the perspective of pastoral care and counselling. Religious pathology within the Korean Presbyterian Church is related inter alia to self-understanding, and the understanding of God.

## 1.5. TERMINOLOGY

For the purpose of this dissertation, the researcher offers the definitions provided below for some of the terms used.

**Religious pathology:** Religious pathology refers to a distortion of self-identity and inappropriate God-image in terms of the experience of shame. Moreover, religious pathology implies a discrepancy between people's belief systems or contents of faith and their actions. It indicates that even though parishioners confess their belief in God, they act contrary to this belief when confronted with an existential issue such as shame. Thus, parishioners have a tendency to separate their content of faith (i.e. understanding of God) from their action in terms of the experience of shame.

**God-images:** Traditionally, in Reformed theology, the image of God has been described as "knowledge, righteousness and holiness". Rizzuto (1970) distinguishes between God-images and God-concepts; God-concepts indicate "the intellectual understanding of God" and are created by intellectual functions such as teaching, liturgies and reading; God-image refers to inner and psychological portrayals of God formed by religious experience. However, it is very difficult to distinguish between the two aspects because "cognitive and affective components" are intricately interrelated in both of them (Louw 2000:329). Therefore, although the researcher will use the two terms interchangeably, for the purpose of this research, God-images will mostly refer to a person's experience and understanding of God within the Korean context.

**Confucianism:** Confucianism is a system of ethical thought, an antithetical, immutable, and

absolute view of reality. Even though Confucianism has sometimes been regarded as a religion, it remains a humanistic philosophy with the ultimate goal of achieving a peaceful world through the cultivation of individual character (Choi, D S 2005:31-32). It should be noted that the researcher is more interested in the anthropology of Confucianism than in its religious or philosophical tenets.

**Pastoral (theological) anthropology:** Pastoral anthropology is not a simple description of the human being but includes the person's relationship with God. The purpose of a formulated pastoral anthropology is to arrive at a hermeneutical interpretation of the human being in relationship with God (Louw 2000:140-146). Because it is impossible to interpret God in terms of a metaphysical ontology, we must take recourse to hermeneutical science to express something of the meaning of God in relation to us (Louw 2000:82-83, 120).

**Mature faith:** The concept "mature faith" is not ethically neutral. "Maturity", as a theological concept, comprises the following: the quality of a person's understanding of God as well as the integration of reconciliation in his/her being by means of faith, the ethical consequences of salvation for human behaviour, and the effective focus of the believer's life on the eschatological salvific reality by means of fulfilled scriptural promises. It represents the process of growth of faith within the fellowship of believers, the highest measure of congruency between belief and behaviour (Louw 2000:468). The researcher will use this term to reflect on parishioners' constructive self-identity and appropriate understanding of God with regard to shame.

**Ritual:** Although the term ritual can be defined as a formal liturgical act in the narrow sense of the word, in this research, it refers to symbolic acts that are intrinsically valued and usually repeated, ritual actors trying to behave in keeping with expected characters and roles by using stylized gestures and words (Bird 1995:26).

## **1.6. METHODOLOGY**

### **1.6.1 A Pastoral Hermeneutical Approach**

The methodology to be utilized by this research shall be a pastoral hermeneutical approach, which differs from the traditional method in practical theology, the so-called ‘theory-to-practice’ approach in an applied model. In the traditional method, “practical theologians had first studied the Bible and the doctrine of the church in order to apply the result their findings to the practice of the church” (Dingemans 1996:83; cf. Browning 1996:5-6). Although theory in the traditional method challenges the ministry to act and think in new ways, human empirical elements and contextual elements were often not considered.

A pastoral hermeneutical approach refers to the process of interpretation of existential and contextual issues from the perspective of faith (Louw 1999:7). In this approach, empirical elements (i.e. human experiences) and situational factors are taken seriously in order to understand and interpret people’s faith. Although salvation and theology cannot be verified by an empirical component in theology, empirical elements (i.e. human experiences) within certain contexts do play a role in the process of understanding and interpretation (Louw 2000:87–88).

The presupposition of a pastoral hermeneutical approach is that the different practices and events of the ministry cannot be explained by one interpretation or the language and ideas from one discipline. Rather, multiple perspectives should be utilized to interpret such practices or events. Thus, one can argue that a pastoral hermeneutical approach is interdisciplinary to a certain extent.<sup>13</sup>

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<sup>13</sup> Louw (2000:32) argues that different disciplines work from different perspectives on human being, and core of all disciplines is total being human, therefore, the role of anthropology is important. Furthermore, Louw (2000:248) explains the relation of pastoral care and psychology in terms of perspectivism as follows: “There is a difference in perspective between anthropology in pastoral care and anthropology in psychology. The difference should be understood in terms of perspectivism and not in terms of dualism .... The difference in perspective between pastoral care and psychology could also be formulated as follows. Pastoral care approaches human beings from an eschatological perspective and deals primarily with the transcendental dimension of meaning; psychology approaches human beings from an intra- and inter-psychic perspective and deals primarily with the empirical dimension of communication and behavioural pattern .... Perspectivism



As regards the application of a pastoral hermeneutical approach, Dingemanns (1996:92-93) presents the following four phases: descriptive (observation) phase; explanatory (analysis) phase; normative (systematizing) phase; and strategic phase (cf. also Louw 1998:98). The researcher will utilise these four phases in order to investigate more clearly the research problem.

The focus of this research is on shame as a cultural phenomenon and its relationship with a theological anthropology within the Korean Presbyterian Church. Hence the first step of the procedure (methodology) taken by this research shall be a review of available literature on the cultural phenomenon of shame within Korean religious and philosophical traditions. The researcher aims to provide a hermeneutic basis to assess and analyze the phenomenon of shame within the Korean Presbyterian Church.

The researcher shall also deal with a multidisciplinary understanding of shame in order to gain a clear understanding of shame as a cultural phenomenon. Therefore, this research shall investigate the research problem by discussing different views and arguments presented in the available psychological, socio-cultural and theological literature relevant to the current subject.

Qualitative interviews, as part of a descriptive phase, will be conducted to investigate and describe Korean Presbyterian parishioners' experience of shame and its impact on their self-understanding and understanding of God. The qualitative interviews will also be conducted to examine the interplay between shame and religious pathology.

The normative task of a practical theological interpretation is grounded in the spirituality and practices of discernment(wisdom). Therefore, the researcher will attempt to explore the phenomenon of shame from a Christian spiritual perspective. In order to determine whether the understanding of a response to shame within the Korean Presbyterian Church is appropriate or inappropriate, the researcher will do an exegetical study and review different biblical and practical theological scholarly interpretations of shame.

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does not imply fragmentation of the human person, but a unique approach to promote total human welfare in conjunction with other perspectives.”

Lastly, as part of the strategic phase and theological reflection, the researcher will suggest the inhabitational model regarding the phenomenon of shame and religious pathology.

### 1.6.2 Empirical Research

Because a pastoral hermeneutical approach emphasizes the interplay between text and context (human experiences), it will be crucial to conduct an empirical study (in-depth and combined qualitative interviews) to determine parishioners' experience of shame and its relation to a theological anthropology within the Korean Presbyterian Church. This empirical research shall serve as a "window" into how people perceive and experience God and self in their experience of shame.

The in-depth qualitative interview comprised a combining method<sup>14</sup> that was designed to describe parishioners' experience of shame and its impact on self-identity and God-images. The researcher allowed participants to express their thoughts in their own words. The researcher asked additional questions when he needed further clarification and elaboration, and when the participant's response was ambiguous. He made some comments or asked open-ended questions that were reflective and non-responsive to elicit some detailed and deeper descriptions.

The researcher sent consent letters to members of the Korean Presbyterian Church who visited South Africa from June 2009 to July 2009 to attend a conference and to do some missionary work. Furthermore, he had telephonic contact with the volunteers who were willing to take part in the interviews. Most of the interviewees composed of church leaders i.e. deacons, elders, pastors and exhorters (only two participants are wives of pastors) between the ages of 20 and 60 years. The denominations to which all participants belonged are the Korean Presbyterian Church (*Kosin and Hapdong*), which are representative of 242

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<sup>14</sup> The researcher presents a standardized format by specific certain key questions exactly as they must be asked (e.g. definition of shame, response to the experience of shame, etc.) while leaving other items as topics to be explored at the interviewer's discretion. A combination strategy involves "using standardized open-ended interview format in the early part of an interview and then leaving the interviewer free to pursue any subjects of interest during the latter parts of the interview" (Patton 2002:347).

Presbyterian denominations in South Korea.<sup>15</sup>

## 1.7 GENERAL OUTLINE

Chapter 1 comprises the introduction, the problem statement, the aim and hypotheses of the thesis. Furthermore, it presents the delimitation, organizational outline and methodology of this dissertation.

In chapter 2, the distinctive features and characteristics of shame with regard to anthropology in Korean culture will be elucidated.<sup>16</sup> Since the researcher assumes that shame within Korean context is a cultural phenomenon, the researcher will explore the cultural background in which it occurs. In this regard the researcher will give special attention to Confucianism, the construct of *Seonbi* who was a subject of Confucianism and the psychological aptitude of the Koreans.

In chapter 3, different models and interpretations of shame will be researched to deal with the phenomenon of shame in a more relevant and broader perspective. In this regard, the researcher will discuss both psychological and socio-cultural understandings of shame. Special attention will be devoted to the anthropological perspective, definition and origin of shame, as well as the impact of shame on anthropology.

Chapter 4 will deal with the theological context of shame and its connectedness to a Christian spirituality and anthropology (self-understanding). The researcher will discuss the influence of shame on spirituality within the Korean Presbyterian Church. The meaning and usages of shame in the Bible will be examined through a lexicographical survey. In addition, an exegetical study will be undertaken in order to determine how shame is functioning within the creation narrative in Genesis 2. The researcher will also review different Old Testament and New Testament scholarly perspectives on shame. Furthermore, some practical

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<sup>15</sup> See 1.4.2 for the reason of sampling in two groups (*Kosin & Hapdong*) of the Korean Presbyterian Church.

<sup>16</sup> It does not mean that shame in Korean culture is antithetical to a universal view of shame. The researcher assumes that even though shame exist among all humans due to their own cultural value systems and levels of development, the Korean concept of shame may possess its own distinctive features (cf. Lewis 1992:196).

theologians' responses to shame – most notably those of Capps, Pattison and Augsburgur – will be explicated to provide a theological framework for the understanding of shame as an important element in Christian spiritual formation.

Chapter 5 will focus on the relationship between shame and religious pathology within the Korean Presbyterian Church. The researcher will describe the meaning and factors of pathology. The nature and dynamism of religious pathology and the interplay between the phenomenon of religious pathology and the experience of shame within the Korean Presbyterian Church will be investigated.

In Chapter 6, the researcher will conduct in-depth interviews in order to examine the relationship between shame and religious pathology within the Korean Presbyterian Church. In particular, parishioners' self-identity, their understanding of and response to shame, as well as their understanding of God regarding the specific theological trend in the Korean Presbyterian Church will be examined.

In chapter 7, the researcher suggests the inhabitational model – based on a pneumatological approach to a pastoral anthropology – because it will allow parishioners and pastors to respond more constructively to shame within the Korean Presbyterian Church.

Finally, in chapter 8, a summary and conclusion of the dissertation will be presented.

## **1.8 SIGNIFICANCE OF THIS WORK**

Firstly, this research will elevate the phenomenon of shame – generally overlooked in Korean pastoral care/counselling – to an object of theological study and debate.

Secondly, pastoral counselling should not merely employ a psychological, individual approach to deal with problems, but should pay attention to the individual within a particular social context and his or her relationship with God. This study will indicate that human beings' experience of shame can also have a positive effect on their self-identity and spiritual maturity.

Thirdly, this research will help Korean Christians who have suffered spiritually in a negative way from the experience of shame, by determining the cause of such experiences, and offering potential solutions.

## **CHAPTER 2. SHAME WITHIN THE KOREAN CULTURAL CONTEXT: AN ANTHROPOLOGICAL ASSESSMENT**

### **2.1 INTRODUCTION**

Many obstacles confront us in our search for an understanding of shame (Lansky & Morrison 1997:4-5; Pattison 2000:39-45). The first is in the nature of the word ‘shame’. Inherent in the use of the word ‘shame’ is the sense of painful personal exposure, and a strong impulse to protect ourselves from the experience of shame. This is especially so in the Korean culture, often labeled a so-called ‘shame culture’; even referring to shame itself has been considered as shaming and, as such, is taboo. Therefore, in academic and clinical investigations, it is not easy to pursue the course of shame.

The diversity in the various attempts to describe and to depict the experience of shame experience adds to the second difficulty attending the study of the shame. This involves the limitation in linguistic clarity when describing and investigating the experience of shame, and diversity in meaning, experiences and typical behaviour of shamed persons in different cultures (cf. Jie Zhong & Aimin Wang *et al* 2008; Jacoby 1996; Tagney & Dearing 2002; Bradshaw 1988).

It will be argued that shame is predominantly a cultural phenomenon. The experience and understanding of shame within the Korean culture is embedded in tradition, religion and philosophy. Due to the fact that shame is an existential phenomenon and determines our experience of meaning and the human quest for identity and dignity, this will focus on anthropology. It will be argued that the experience of our being human in the Korean culture is fundamentally shaped by shame.

The primary aim of this study is to describe the understanding of shame in the Korean context in terms of an anthropological assessment. In order to achieve this purpose, it is necessary to look firstly into general trends of Korean culture which have impacted on the Korean

people's experience of shame (Pattison 2000:131). The researcher endeavours to provide a hermeneutic basis, as the first stage of Dingemans's model<sup>17</sup>, to analyze Korean culture in transformation. That is, the researcher surveys the available literature referring to the impact of Confucianism on Korean anthropology, the psychological character of Korean people, as well as the mechanism of shame within Korean culture.

## 2.2 TOWARDS AN UNDERSTANDING OF KOREAN CULTURE

There are three possible ways of surveying Korean culture (Cho 2002:1-3). One is a cross-cultural approach, which explores various psychological aspects of Korean people from a individualism-collectivism perspective. A further approach would be the use of an indigenous psychological approach, by which certain psychological conceptions of Korean people can be found through an exploration of behavioural characteristics in actual life.<sup>18</sup> The other could be the Confucian approach, which is to try and find certain paradigms or notions which can be used to explain Koreans' psychological characteristics.<sup>19</sup> This chapter will investigate

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<sup>17</sup> According to Kim (2004:6), a hermeneutical approach refers to "a method to describe and explain the hermeneutic-communicative praxis as it occurs in reality" (cf. also Heitink 1993:110-123; Louw 2000:86-100). In this chapter, it refers to the process of dealing with analyzing the context in which we live (Korean cultural context regarding the experience). The researcher assumes that the phenomenon of shame within Korean society has been influenced by Korean religious and philosophical traditions. That is to say, various contextual realities have played a significant role in shaping the understanding and experience of shame within Korean cultural contexts. In this regard, human experience and situational factors should be taken seriously in the process of understanding and interpretation. The researcher believes that the descriptive phase as the first stage of the hermeneutical approach plays a significant role in fulfilling more effectively the central aim of this study, which focuses on the relationship between the experience of shame and theological anthropology within the Korean Presbyterian Church. Dingemans' methodology for practical theology consists of four phases, namely description, explanation (interpretive or hermeneutic), normative and transformative or strategic phases (Dingemans 1996:91-93; cf. also Louw 2000:98). Osmer (2008) also presents four tasks for practical theological interpretation: descriptive-empirical task, interpretive task, normative task and pragmatic task.

<sup>18</sup> There is psychological research, for example, Han (1991), Inumiya & Choi *et al* (1999). For more details of the cross-cultural approach, see Hofstede (2001) and, Kim & Triandis *et al* (Kim, Triandis, Kagitçibasi, Choi & Yoon 1994). Indigenous psychological research has been conducted mainly by Choi (1993a; 1993b; 1993c; Choi & Kim 1999; Choi, Park & Lee 1997; Choi & Yu 1992) in terms of "we-ness", *Chemyeun* (Korean social face), *han*, *cheong* etc.

<sup>19</sup> There are four kinds of moral principles or four beginnings (benevolence, righteousness, propriety, wisdom) and seven emotions (happiness, anger, sorrow, fear, love, hate, desire) in Confucianism. The Confucian approach has been used from the psychological perspective in terms of seven emotions (cf. Hahn 1997; 2001; 2002).

Korean culture from an integrative and comprehensive perspective rather than from a single approach only.

## **2.3 CONFUCIANISM IN KOREAN CULTURE: FEATURES AND CHARACTERISTICS**

Scholars are in general agreement that Korean culture and society are profoundly influenced by the traditional religions, Taoism, Buddhism and, especially, Confucianism (cf. Hofstede 2001:114; Kim, J T 1995:139-140; Lee, Z N 1999:183-185; Yao 2000:115). If one agrees with this, one could question which one of these is related more closely to the shame-consciousness as part of the Korean mentality. In this section, aiming to trace a unique characteristic of shame being practiced in Korean culture, the researcher attempts to expose the influences of Confucianism – one of the most deeply rooted vestiges, and still adhered strongly in Korean society.

It is virtually impossible to define the character or to determine the impact of a philosophy that has historically influenced a people or a country. Even though several scholars endeavour to explain the positive and negative influences of Confucianism on Korean society and culture (Choi 2002:15), they do not offer a complete understanding of the wider scope of the influence of Confucianism on Korea. In order to pay attention to anthropology in Confucianism, this chapter will be limited to depicting *Seonbi* – regarded as one of the many idealized human personalities of Confucianism – and the main group to initiate and to teach Confucianism in Korean culture.

Confucianism was based on the life and thoughts of Confucius (551-479B.C), arguably the greatest philosopher in China, and was adopted as the national orthodox teaching by the *Choson* dynasty in 1392 (Angella 2006:325; Berthrong & Berthrong 2000:169). Although there are arguments, based largely on whether Confucianism is a religion or a philosophy,<sup>20</sup> Confucianism, in this dissertation, is referred to as a “highly developed philosophy

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<sup>20</sup> In this regard, refer to Yao (2000)’s *An introduction to Confucianism*, Kupperman (1999:164-170)’s *Learning from Asian Philosophy*, and Kim (2001)’s work, *Five Issues in the Twentieth-Century Study of Korea*.



prescribing the realm of meaning of life, ethos of human being”, and combines “ethics, philosophy and religion” (Lee 1998:261). It emphasizes ethical conduct of individuals as the ultimate goal of achievement through the cultivation of individual character and harmonious social relations among people (Choi, D S 2005:31-32). According to Confucian teaching, “life’s highest purpose is seeking self-perfection, as represented by the concept of *ren* (仁), which means becoming the most genuine, most sincere, and most humane person one can be” (Jin Li & Fischer 2004:769).

Confucianism can be understood as the value system that played an important role in development of Korean traditional values (Gerstein & Heppner *et al* 2009:178). Kim, J T (1995:140-154), one of the Korean scholars who has dedicated his life to the study of Confucianism within the Korean context, describes three important characteristics of Confucianism in Korean culture as follows: a strong kin relations, emphasis on *Li*, and *Euri* as interpersonal morality.

### 2.3.1 Strong Kin Relations

The first characteristic of Confucianism is a moral consciousness rooted in a strong bond of family and blood relationship.<sup>21</sup> On the basis of this unique moral consciousness<sup>22</sup>, Koreans, in general, do not consider themselves as independent beings but tend to perceive themselves predominantly as social beings who are related to other family members.<sup>23</sup> The focus on the

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<sup>21</sup> Han (2004:20) finds it dubious that the thought of Confucianism identifies with familism or crony-ism, and suggests a possibility of a positive application of familism in Confucianism. Although the researcher agrees with his assertion not to identify Confucianism and familism, an important point to emphasize is the impact of Confucianism on Korean familism.

<sup>22</sup> According to Lee (2007:83-91), the starting point of moral consciousness, from the Confucian perspective, is most closely at hand, family. He (2007:89) asserts as follows: “According to Confucianism, our family relationship is the most intimate and eternal one of all our relations ... Since the locus of the family is so closely connected with our lives, this initial and closely bounded association is where our moral acts start”. In other words, family members are amalgamated into one and everyone has such a special and important duty to one’s family members, it is considered to perform their own duty or responsibility within family as moral consciousness. He (2007:90), furthermore, claims that “This notion of autonomy, which views one as being morally related to other family members, suggests that we have the concept of autonomy embedded in our family relationships. Because of its ethical component, this concept of autonomy can be called ethical relational autonomy.”

<sup>23</sup> According to Fukuyama (1995), who examined a wide range of national cultures, Korean society trusts the primary group

family in Korean culture seems to be the reflection of group orientation (You 1997:60).<sup>24</sup> This tendency can be found in the main concern of Confucian philosophy, which is “a community born in the midst of various social relationships with sacred duties to fulfill” (Wei 1947:76).

In particular, the five human relations – master and servant, father and son, husband and wife, brothers, friends – were considered as important moral rules or virtues by which to evaluate human behaviour (Lee, Z N 1999:186). All these human relationships are seen as hierarchical in nature, for example ruler and subject, father and son, husband and wife (man and woman), older brother and younger brother, junior and senior, and upper class and lower class.<sup>25</sup>

There is a lack of self-consciousness due to a group or family oriented tendency among Korean people, with the result that they act on the basis of an external criterion such as the evaluation by others i.e., how others perceive them. Furthermore, Korean people’s stratified or hierarchical relationship affects their attitude and value judgments. For example, Korean people are generally more concerned about discriminating “big house-small house”, “expensive house-cheap house”, “older than, younger than” rather than focusing on utility or efficiency, and official relations within community (Lee, T W 1999:39-41).

### 2.3.2 Emphasis on *Li* (禮)

The second characteristic of Confucianism in Korean culture is its on emphasis on *Li* (禮). *Li*, in a broader sense, including manner, etiquette and traditional service or other ceremonies is defined as “collective activities that are technically unnecessary to the achievement of desired ends, but that within a culture are considered socially essential, keeping the individual bound

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but distrust individuals or groups that are beyond the boundary of family.

<sup>24</sup> Using cross-cultural psychological research on 40 countries, Hofstede (2001:215) makes clear that Korea belongs to collectivism.

<sup>25</sup> In Confucianism, human relationship is considered as a component of spirituality (Neville 2000:79; Yao 2000:209). Neville (2000:79) claims, “Confucian spirituality is not only the direct engagement of what is ultimate but also the playing out of this engagement with the rest of life, especially in our relations with other people and with nature as our home in the cosmos.”

within the norms of the collectivity” (Hofstede 2001:10). In Korean culture, to observe and follow certain manners from Confucian tradition is considered a necessary trait of the cultured or well-educated person. If people do not practice good manners – for example, deep bowing to adults, offering the upper (highest) seat to a senior – they are considered impolite (rude) or shameless (Kim, J T 1995:146).

The early Confucian *Li* postulates that how a person acts in a given relationship can indicate that person’s morality. A person’s morality is responsible for how he/she acts or reacts to certain situations, as well as how he/she views the world. Lai (2006:70), citing *Analects* 20:3 as a good illustration, points out the function of the Confucian *Li* as follows: “A primary function of the Confucian *Li* is to provide parameters of appropriate behaviour that indicate and reinforce the respective positions of people engaged in interaction.”

What is important in understanding *Li* in Confucianism is that the focus of early Confucian *Li* changed from autonomic will to the rules regardless of Koreans’ own will, and from an emphasis on inner reflection to outer appearance and formality (Kim, D N 2004:57-58, Song 2003:194).<sup>26</sup> In particular, Kim, D N (2004:58), in his research of *Li* in terms of *Sohak* (小學) and *Joojagalye* (朱子家禮)<sup>27</sup>, claims that the character of *Li* was changed to emphasize appearance, formality and thus form and content came to be separated. *Li* in Confucianism stabilized as formal rules in society, especially in the family.

Lai (2006) supports the notion that *Li* functions as formal rule in the family. According to Lai (2006:70-71), *Li* has been used to ensure obedience to parents. An important dimension of *Li* in the family is the relationship between parents and their children. The relationship between parent and child in Confucianism has different features from the relationship between parent and child in Western philosophy. Even though parent and child are not equal, each one has his/her own subjectivity. However, it is very difficult to separate the identity of parents from that of their children in Confucianism because parents consider children as completely identified with them (Kim, D N 2004:72-74). Choi, Kim & Yu (1994) describe the parent-

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<sup>26</sup> See *Analects* 1:12, 3:4, 3:15, 3:26, 4:13, 8:2, 12:1 for detailed illustration of *Li* in Confucianism.

<sup>27</sup> *Sohak* is the didactic collection for children on the basis of a profound Chinese thinker, Chu-Tzu (주자:朱子), in the old Chinese Song dynasty.

child relationship with the concept “父子有親性情 (affective bondage between parents and children)” that means affection between father and son based on love and filial piety and, emphasizes oneness and interdependency between parents and children regarding body and spirit.

Recent empirical research on young people in Korean society also upholds this intimate and interdependent relationship between parents and children (Bae 2006). Although it is still debatable whether the relationship between parents and children in Korean culture negatively impacts on self-identity (Kim, L H 1996:16), the results of cultural research clearly indicate that there is a difference between the parent-child relationship in Korean society and the West (Chung, Park & Kim 2002; cf. also Rohner & Pettengill 1985). Self-identity is influenced by various social relations, especially the parent-child relationship (Umberson 2003:83). In the light of the aforementioned discussion, we can safely say that the parent-child relationship is linked to the self-identity of Koreans (Shim 2003:29-30). This point will be examined further in the next section (2.4).

### **2.3.3 *Euri* (義理) as Interpersonal Morality**

The last character of Confucianism in Korean culture is *Euri* (義理). *Euri* is generally interpreted as loyalty or righteousness and means interpersonal morality or private righteousness that is demanded and expected in close interpersonal relationship of Korean people (Choi, Kim & Kim 2000:72; Kim, Kim & Choi 2002:81). According to Kim, J T (1995a:150-151), the concept of *Euri* has been changed. The concept of *Euri* originally implied fidelity among colleagues, the spirit of resistance against social/historical injustice and was the concept to be opposed in favour of seeking private interests.

The concept of *Euri* has been distorted with time and today it is frequently used to refer to the junior who will follow the senior to the end, a friend who will remain loyal to other friends, and the member who will not betray knaves or a criminal syndicate. Korean people, by preserving *Euri*, tend to pursue faithfulness or loyalty in human relationships and, as a result, cohesion is maintained within the groups or communities to which they belong. This calls

attention to issues of interpersonal ethics, including duties that have to be addressed within a community.

It is important to consider a particular psychological research project on interpersonal relationships among Korean people because the results clearly show the significance of interpersonal relationships for maintaining a certain degree of community among Korean people (Kim, Kim & Choi 2002). According to the results, Korean people give priority to *Euri* rather than to social justice when the two factors are contradictory. For example, a whistle-blower will be regarded as a socially just and moral person on the one hand, but as an unsuitable colleague or friend on the other hand (Kim & Kim 2006).

There are three characteristics of Korean Confucianism, namely, a strong kin relations, emphasis on *Li*, *Euri* as interpersonal morality which all have something in common. The foundation of Korean Confucianism is interpersonal relationships. Korean people are much more interested in the evaluation from others than in expressing their own thoughts or making assertions. They also respond sensitively to the way other people evaluate them. As a result, it seems quite probable that the peculiar type of interpersonal relationship in Korean culture is related to the Korean sense of self. At this stage, it will be helpful to deepen our understanding of the *Seonbi* in order to have a proper comprehension of the relationship between shame and anthropology in Confucianism.

## **2.4 THE INTERPLAY BETWEEN SHAME AND KOREAN CONFUCIANISM: *SEONBI***

### **2.4.1 The Concept of *Seonbi***

The main group or subject who keeps and maintains *Euri* in Confucianism is *Seonbi* (Kim, J T 1995:151, Kwon, O 2003:185). *Seonbi* refers to “a person who has a proper understanding of what shame is, and who is able to behave according to his correct understanding of shame” (Confucious 1995: 13.20; as translated by Kim, S W). In other words, shame was one of the moral requirements *Seonbi* had to fulfill in their behaviour and, at the same time, it was an

ethical instruction of *Seonbi*'s responsibility to teach people (Alford 1999:60). The Korean dictionary (National Institute of the Korean Language 2000) defines *Seonbi* as "a person who has scholarly attainments but doesn't have a government position."

However, this interpretation does not actually fit the original meaning of "a student of Confucianism" or "a Confucian scholar," because, from the beginning, the concept of *Seonbi* could not be separated from government employment. The image of a person "with scholarly attainments, but without a government position" is based on the *Seonbi* under Japanese imperialistic rule (Choi 2002:59). Different views and perspectives on the origin of the word *Seonbi* exist.<sup>28</sup> However, the concept is generally understood to be a person who was studying Confucianism to become a government official (a student of Confucianism), or a person who was already in government employee after having passed the examination in Confucianism (Confucian scholar). However, the genuine significance of *Seonbi* is not confined to the social hierarchy, but is the main subject of ideal actualization (Kim, J T 2001:5).

It is true that *Seonbi*, as a synthesized leader of politics, education and religion, formed and administered the Confucian culture of the *Chosun* Dynasty for more than 500 years. Choi (2002:43) emphasizes the importance of *Seonbi*, citing a Chinese philosopher as follows: "It is impossible to run a country without *Seonbi* even for one day. Without him, there is no way to find the doctrines [of Confucius], and if there is no doctrine, how would it be possible to perform the ruling over the country?"

#### 2.4.2 *Seonbi* and Shame

According to Choi (2002:60-62), who is a scholar in Korean Studies, a *Seonbi* regarded his parents, his master and the sovereign as the cornerstones of his existence. Choi (2002:65) explains this, citing *Sohak* (小學: small teaching)<sup>29</sup>:

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<sup>28</sup> See *The character of Korean culture* (Choi 2002), *Korean Seonbi and Seonbi-ism* (Kim, J T 2001) for further sources concerning the origin of *Seonbi*.

<sup>29</sup> This is the didactic collection for children on the basis of a profound Chinese thinker, Chu-Tzu (朱子: Jooja), in the old

Man Lives on the following three foundations and he should serve them without discrimination. Parents give Life to him, master teaches him, and the sovereign lets him continue his Living. Without parents, he cannot be born, without teaching, he cannot be awakened, and without food, he cannot grow up ... For that reason he should serve them all the same and do it with his best even in the face of death. It is in the nature of things that man is rewarded for his Life with death, and for what he was given with his efforts.

Considering this idea, it becomes clear that a *Seonbi*'s behaviour is deeply rooted in the relationship with his parents, master and the sovereign. A *Seonbi*'s internalized thought that his sovereign, master and parents are all one body, is directly connected with everyday life, as the king, master and parents are the heads of the kingdom, school and home respectively, where people's daily life is intimately involved. Thus, a *Seonbi*'s responsibility is to fulfill his morals and ethics in the respective relationships of "father and son" at home, of "master and pupil" at school, and of "sovereign and subject" at court. Accordingly, from his childhood, a *Seonbi* did his best with body and soul to perform these duties as a subject (to the sovereign), as a pupil (to the master), and as a child (to the parents).

*Seonbi*, the representative identity of Confucianism, also contributes to the characteristics of shame within the Korean cultural context. Shame with *Seonbi* reflects requirements and duties that people have to fulfill, especially within a specific group or community, whereas it tends to be interpreted as guilt in Western culture. Lee, R G (1999:186) presents the characteristics of shame linked with *Seonbi* as follows: "... disloyalty to the King, lack of filial piety toward parents, disobedience to husband and disrespect to the elderly came to be regarded as the worst immoral behaviour and the most shameful acts in social Life."

Such shame does not merely arise from an inner conflict within the individual but originates from disharmony with society, and with the value systems within a certain group or community. In this sense, shame is related to the fear of being rejected by or expelled from the group because of how one is perceived. Yang and Rosenblatt (2001:369), in research on shame in Korean families, affirmed the inverse association of conformity with shame in

Korean culture: “With Koreans valuing conformity so much, any difference from the other is easily regarded as deviance rather than creativity. Parents, concerned about their children, are willing to make their children ‘fit in’ with the majority through the use of shame.”

In summary, *Seonbi* regarded position and his duty, i.e. performing his function within a system of relationships as important. The principles of “The three bonds and the five moral rules in human relations”<sup>30</sup> represent the main ethical duties that *Seonbi* must perform. In traditional Confucianism, these moral norms are of nature, and to follow nature means to perform one’s duty (Kim, J T 2001:25). In addition, these moral norms are used to determine the level of *Seonbi* and, in this process, shame is suggested as the qualification required to be a first-class *Seonbi* (Confucius 1995:13.20)<sup>31</sup>.

Within *Seonbi*, shame implies more than merely emotional feelings (the affective component). Shame refers to the ethical framework of attitude and life as related to norms and values, i.e. morality as such. This has something in common with the results of the research of the experience of shame conducted by various investigators (Jin Li & Fischer 2004:767-797; Bedford 2004:29-52, Bedford & Kwang Kuo 2003:127-144). Bedford and Kwang Kuo (2003:139) describe the characteristic of the experience of shame in Confucian culture as follows: “Unlike the Western experience, shame in Confucianism cultures can be connected to morality, particularly the failure to fulfill positive duties.” The phenomenon of shame in Confucianism is thus associated with moral belief and an ideal self-conception in the system of relationships in which a person is involved.

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<sup>30</sup> ‘The three bonds and five moral rules’ is the traditional moral norm in Confucianism. 親 (affection), 義 (fidelity), 別 (discretion), 序 (priority), and 信 (trust) are suggested as five moral rules and the three bonds mean the relationship between the king and a subject, parents and children, husbands and wives. Three bonds and five rules are considered as the immutable moral norms bestowed from heaven. (Kim, J T 2001 : 61).

<sup>31</sup> A disciple of Confucius asked him a question about the class (qualification) of *Seonbi*. Confucius replied to his disciple’s question as follows: Those who can control themselves recognizing shame and to fulfill the mission as ambassadors in foreign country are regarded as the first class. Those who are called as filial sons by their relatives and recognized as polite people by the neighbourhood are regarded as the second class. Those who are sincere in their sayings and boldly practice are regarded the third class.



### 2.4.3 Seonbi and Human Self-Understanding: The Existential Relational Dimension

It is noteworthy that, while the thought in *Seonbi* stresses the duties of a subject, a disciple and a child, it makes no mention of man's unique existence or identity. Although, *Seonbi*, focuses on his emotional and physical development, the emphasis is still on his outward appearance. For example, Kim, J T (2001:31) introduces the Chinese thinker, Chu-tzu: "By being in full dress and having eyes with dignity, we can deepen our mind and actualize the holiness."

The self can be influenced by an emphasis on the outward appearance and duty, especially in the relationship between a subject and the sovereign, a pupil and the master, a child and the parents. The self-concept in the thought of *Seonbi* emphasizes outward appearance, while the focus is on relationships and interpersonal morality.<sup>32</sup> This interpersonal morality (義理:*Euri*) is defined as private (individual) justice and morality that is required and expected of each member (Kim, Kim & Choi 2002:79):

In the Korean context, interpersonal morality emphasizes belief and trust toward others, rather than objective behaviour. Korean people, first of all, consider interpersonal morality as a more important factor even when a person in an intimate relationship acts against social justice. That is, when interpersonal morality is confronted with the social justice, the interpersonal morality enjoys priority. Thus, it is clear that there is a fundamental difference between self-consciousness in Korean and Western contexts.

Choi (2002:74) suggests that all the virtue and morality of *Seonbi*'s behaviour manifests the internalized thought of *Seonbi* in relationships with other things. Briefly put, morality in Confucianism is based on concepts of personal duty and social goals rather than on personal rights. In Confucian culture, proper behaviour varies with each circumstance, depending upon the relationships of those involved. Thus, wrong and right can be socially defined. Individual

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<sup>32</sup> Kim, J T (2001), in chapter 4 and 5 of his work, portrays the characteristics of the thought of *Seonbi* as interpersonal morality (의리:義理), ritual and righteousness (예의:禮義), sense of shame (음치:廉恥).

responsibility for behaviour is constrained by variable moral principles of right and wrong that vary with situations (Bedford & Kwang-Kuo 2003:133).

The characteristic of focusing on relationships is clearly expressed by Choi *et al* (Choi, Han & Kim 2007:325-326) in the following:

The awareness of self, especially the feeling of self-worth, is contingent upon the treatment of the other party in-relationship; the self is relational in this sense. If the other party shows caring mind and support meeting one's expectation, the feeling of self-worth can sustain. If not, the feeling is shaken. One of the most miserable experience is "getting ignored" by the other in relationship. This feeling makes people furious for it signifies "I am not worthy of such mind" "I am nobody to him/her." As long as the relational self is concerned, what is important is not "what I have" or "who I am," but "what is my worth to the other person in the relationship."

The relationship, especially the relationship between parents and children, between elder and younger brothers, and between husband and wife, and fulfilling responsibilities to each other becomes the cornerstone and starting point of morality in Confucianism (Yao 2000:33). Furthermore, being a member of a group entails being held in esteem by that group, which in turn means that certain demands are made on one, and one is entitled to make certain claims. These expectations are what confer value on the individual, so if one's status as a member is lost, one's status as a person is also lost. Thus, personal identity is dependent on continued relations with the group. The implication of this relational identity is that behaviour is evaluated according to how well it serves to enhance the interpersonal standards of society.

The fact that morality in Confucianism functions to highlight the significance of interpersonal relationships is reflected in the following comment of a representative psychologist in Taiwan (Hwang 2001:324):

In short, Confucianism suggests that one should assess the role one has to take along two cognitive dimensions of intimacy/distance and superiority/inferiority

when interacting with others. Intimacy/distance is one's closeness to another party, whereas superiority/inferiority involves differences in social ranking. When the two dimensions are assessed clearly, one knows how and to what extent one should behave towards others.

Choi and Kim (2003:39) put forward the view that the Korean self, impacted by Confucianism, focuses on behaviour and interpersonal relationships and, as a result, Korean people might experience the loss of self and self-renunciation, and be over-exposed to evaluation by others as follows:

For Western people self reflects their unique and unchangeable reality and so functions as a reference to determining and evaluating behaviour. In the same line, Western people place high value on behaviour congruent with the self-concept across situations and time and so view life consistent with the self as self-actualization. However, the Korean self is not concerned so much with ontological aspect of individuals, like uniqueness and independence, as the Western self. Instead, the Korean self is oriented towards shared ethics and values of importance to the society. For Koreans, self concerns mainly assessment and evaluation of their place in those ethics and value dimensions. This awareness induces, in turn, intentions and motivations in Koreans to be socially more desirable.

In the light of this view, Alford's (1999:29-30) evaluation with regard to Korean culture that is impacted by *Seonbi*-ism is worth mentioning: "Singly at least, Koreans do not exist as Westerners do, for they do not know themselves as individuals. Hence their lives lack individual value." Alford (1999:54) points out the influence of Confucian morality on the thought of *Seonbi* in Korean culture, and claims that it results in the tendency towards relational-oriented self-identity in Korean society.

With this idea of self-identity in Confucianism in mind, the researcher will now consider the psychological aptitude of Koreans in order to deepen our understanding of anthropology in Korean culture.

## 2.5 THE PSYCHOLOGICAL APTITUDE OF KOREAN PEOPLE AND ITS IMPACT ON HUMAN SELF-UNDERSTANDING

### 2.5.1 Korean People's Self-concept: We-ness (*Uri*)

Many researchers independently contend that Asian culture conforms to group demands or role obligation, whereas Western culture emphasizes the independent self (cf. Baumeister & Tweng 2003:344; Markus & Kitayama; 1991:224-225; Augsburger 1986:80). It has been suggested that Korean culture displays the features of group conformity, and that it has developed a sensitive and shameful culture. This researcher believes that, to be accurate about the phenomenon of shame in Korean culture, we need an adequate understanding of the true nature and self-concept of Koreans.

In order to understand Korean people's self-identity, one must examine the use of the word "we" (*Uri*). Alford (1999:34) says the following about "we" (*Uri*):

The collectivism of the Korean self is often argued for by referring the Korean language, in which the pronouns "I" (*na-nun*) and "me" (*na-ege*, *na-rul*) are used infrequently, and then usually to take responsibility, as in "my fault" (*nae chalmot*) or "my responsibility" (*nae ch'aegim*). Instead, Koreans use the term "we" (*Uri*) and "our" (*Uri-ŭi*). Thus, Koreans will frequently say "our wife" (*Uri puin*). This linguistic practice originated, said many Koreans, in the ethnic village life, in which to say "my wife" would be considered selfish and individualistic, separating both husband and wife from the community.

There are many instances where the word "we" (*Uri*) is proclaimed or used with familiar words for organized bodies (our wife<sup>33</sup>, our school, our company, our family, etc). Choi (2002:70-79) finds an answer to the question of why Korean people use "we" (*Uri*), in the

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<sup>33</sup> Korean people normally use "our" with reference to wife, school, home, etc instead of "my".

*Seonbi*'s peculiar 'mind of the community', their genealogical mentality.<sup>34</sup> In addition, expressions such as, "there is no ownership between you and me," or "it will be regretful if you question something like that between us," are aimed at the community and not the individual. If these expressions were to refer to the individual, it could pose a threat to the we-relationship.

There are many examples of each person's self being absorbed into a particular group (*Uri*) to which he/she belongs and conforms. For instance, when Koreans visit a restaurant and are asked to order, they have a strong tendency to order the same meal. They do not feel comfortable with the Western style of ordering. It is still debatable whether the peculiar we-ness (*Uri*) in Korean culture might create ambiguous ego boundaries and weaken the ego. Considering all the factors, the following comment of Alford (1999:29) about Korean self-identity is relevant:

Koreans have a group self. They don't think of themselves in terms of "I", as centers of action and initiative. They think of themselves as we, and worry about how well they will fit in with the group.

Although it is not easy to compare the "we" (*Uri*) in Korea with other cultures or languages, 豊田 有恒 (Toyota Arithme) (1995), Choi (1993a) presents the differences in "we" between Korean and Japanese cultures, and between Korean and Canadian cultures as follows:

1) Koreans, when they experience "we" (*Uri*), will easily expose their true nature and display a willingness to help each other. They show great familiarity towards each other and enjoy benefits from one another. However, Japanese people are cautious to show their true inner self. They feel it as a heavy burden to receive great gratitude from others, and do not feel deep affection for each other as Koreans do.

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<sup>34</sup> The genealogical mentality (統意識: *tongŭisig*) is the basic assumption and principle of life and means continuity from ancestor, through ourselves, to our descendants (Choi 2002:70). In particular, the relationship between people is formed according to the genealogical mentality (統意識: *tongŭisig*). For example, the relationship between relatives is distinguished by the degree of kinship.

2) While Korean *Uri* is based on the family system, the foundations of Japanese *Uri* (*Ware Ware*), are collective goals and community life. Therefore, *Uri* in Korean is characterized by familiarity and is relationship-oriented whereas *Uri* in Japanese is organization-oriented, and characterized by activity.

Therefore, *Uri* in Korean culture is not a phenomenon of the cognitive dimension, but an interpersonal feeling, such as warmth, intimacy and security. With the character of “we” in Korean culture, it is possible to identify three important elements of the conception of *Uri* as follows:

1) The Korean “we” (*Uri*) has the character of exclusiveness. That is, “we” (*Uri*) expresses enmity or animosity against “not-we”. This characteristic also is found in the Korean family system.<sup>35</sup>

2) The Korean “we” (*Uri*) impacts on the norms of an individual or group. “We” (*Uri*) acts as a criterion for another person’s behaviour.<sup>36</sup> Therefore, “we” (*Uri*) definitely depends on a particular relationship.

3) The Korean “we” (*Uri*) determines self-identity. That is, the determining factor for self-identity is not the individual identity (who am I?) but the specific “we” (*Uri*) (to which *Uri* do I belong?). Furthermore, Western relationships focus on individual independence and the maintenance of self-identity; in contrast, Korean relationships emphasize the oneness with others (Choi, Han & Kim 2007:327).

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<sup>35</sup> Because Korean people regard their own family as the most important, they practice exclusiveness toward other families (Choi, J S 2005:65).

<sup>36</sup> For example, even though some people do wrong or immoral acts, if they follow inner rules or order, they are regarded as good people (Choi, J S 2005:69). Alford (1999:98) explains this phenomenon with the response “tell me the relationship and I will tell what is evil”.

### 2.5.2 Collectivism versus Individualism?<sup>37</sup>

Based on the belief that cultural character influences emotional experience, some scholars (Fiske 2004:646; Hofstede 2001:596; Triandis 1995:259) tend to classify both the Western and Eastern societies in these terms. That is, in Eastern societies, which have a collectivist culture, the experience of shame is dominant, whereas in Western societies, which have an individualistic culture, the experience of guilt is dominant (Benedict 1947, Augsburg 1986). The separation of the group principle and self-principle can create confusion in the understanding of the Korean self-image.

Korean society has long been recognized, particularly in cross cultural psychology, as a collectivist society due to the impact of Confucianism (Kim & Kim *et al* 2009:178; Hofstede 2001). Collectivism is identified as the significance of affiliation and group conformity, which generates sensitivity to rejection from others, and highlights situational factors. Moreover, personal achievement and self-esteem are regarded as more predominant than interpersonal relationships and expectations of others in individualism.

In particular, the continuum of individualism-collectivism plays an important role in people's self-identity, self-esteem and personality, attitude towards collaboration, etc (Yingqin & John 2008:121-138; Oyserman, Coon & Kemmelemier 2002:3-72). Triandis (2008:557) provides a helpful account towards an understanding of anthropology in terms of the differences between individualist and collectivist cultures as follows:

People in individualist cultures tend to see the self as stable and the environment as changeable (e.g., "If I do not like my job, I change jobs"). Conversely, people in collectivist cultures tend to see the environment as stable and themselves as changeable or ready to "fit in". In individualist cultures, people are most likely to

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<sup>37</sup> While there are many dimensions to indicate cultural differences, one dimension that has received consistent attention from both intercultural researches and cross-cultural psychologists is collectivism-individualism. In particular, this dimension has been mainly used to illustrate the difference and similarity between Asian and Western cultural characteristics (Gudykunst 2001:17-51, Hofstede 2001:209-273, Oyserman 2002, Han 1991). The difference between collectivism and individualism is about "I" versus "we", independence from versus dependence on in-groups (Hofstede 2001:293).

sample cues about events “inside” other people (e.g., beliefs, attitudes, values), whereas in collectivist cultures, they are most likely to sample cues about external events and social entities (e.g., norms, roles, situations, social structures, agreements, intergroup conflicts).

Cho (1999:233-273), who did an in-depth study on the relationship between the continuum collectivism-individualism and personal motivation in Korean society, asserts that self-concept and personal motivation in collectivism is associated with dependence, suppression and variability of acting. As stated above, the collectivistic tendency in Korean culture significantly affects Korean people regarding their behavioural norms, motivation, self-identity, etc.

Recently, several scholars have examined the transition from a collectivistic to an individualistic tendency, or the weakening of traditional collectivism in Korean culture due to rapid industrial development, modernization and the increasing generation gap over the last few decades (cf. Kim & Jung 2007; Yi 2000:201; Kim, Kim & Park 2000; Han & Shin 1999; Cha & Cheong 1993; Han & Ahn 1990). Oyserman, Coon & Kemmelmeier (2002) reviewed 50 studies that assessed the style of self-concept associated with collectivism:

Truly startling findings emerged for Korean and Japan: Americans were significantly higher in COL (collectivism) than Japanese were and were not significantly different in COL from Koreans. As we discuss in the section on psychological implications of IND (individualism) - COL (collectivism), the absence of a COL effect in Korea and its reversals in Japan is particularly noteworthy (Oyserman, Coon & Kemmelmeier 2002:18).

Although an individualistic tendency has been apparent in Korean society that was traditionally recognized as collectivistic, it is not to be denied that collectivism still has an impact on Korean culture, especially on self-perception.<sup>38</sup> Kim & Jung (2007:232) comment

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<sup>38</sup> Whang & Kim (2004) show that an individualistic tendency is notable and a collectivistic tendency prevails in Korean society at the same time. They identified five types of lifestyles to explain the Korean's value and attitude across groups of 20 to over 50 as follows: 1) realistic-conformer type (33.4%): to conform by following the general trends without exposing



as follows regarding this aspect, based on their research on the relationship between website evaluation factors and its members' loyalty toward the virtual community:

Koreans are known for their collectivism which has originated from old, agricultural traditions. Even though the culture is rapidly changing now, collectivism remains as one of the most important values in Korean society. Collectivism has helped in the fast adoption of the virtual community concept in Korea.

In the light of the above review, one should consider the features of collectivism within Korean culture in order to understand Korean people's self-concept, before simply designating Korean culture as shame culture in terms of the dichotomy collectivism-individualism. Cho & Yoon (2002:77-83), furthermore, present the following three characteristics of Korean collectivism:

1) In-group harmony: It refers to "a good mood and a generally satisfactory state of affairs" and implies maintaining a peaceful, comfortable atmosphere among acquaintances without hurting someone's feeling. The harmony does not go beyond the group boundary because it is limited in the dynamic interactions within in-group members. In other words, Koreans tend to show collectivist behaviour only towards people of the in-group whereas they show individualistic or egoistic behaviour towards people of the out-group.

2) Optimistic progressivism: Emphasizing an optimistic view about the future, it challenges group solidity and unity, and creates some tension and competition with out-groups. This is related with *palli-palli* (literally, quickly-quickly or hurry up) culture which causes Koreans to focus more on the end result than on the process.

3) Hierarchical principle: The hierarchical principle in Korean culture originated from

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themselves 2) materialistic neo-feudalist (23.2%): to emphasize materialistic value and success for family, and to respect traditional values such as blood relationship, academic clique etc 3) Individualist boss (16.8%): to pursue personal performance with self-centred life 4) Collectivistically open-hearted (14%): collectivistic tendency with openness towards homogenous people 5) Traditional Conservative (12.6%): to heavily consider collectivistic values, traditional values, and to take duty and sacrifice towards community as a matter of course.

Confucian ethics that regulates human relationships according to five relationships, namely ruler-subject, father-son, husband-wife, older brother-younger brother, and friends. This reflects a strong sense of loyalty and commitment to the group and the boss.

It is important, at this stage, to consider Alford's comment on the dimension of individualism-collectivism in Korean culture. According to the report by Alford (1999:51), while Koreans regard the measures of many individual principles as important, they also accentuate the measure of the organization principle. Koreans appear to be remarkably individualistic due to their excessive competitiveness and self-control, especially in academic achievement (Shim 2003:84-85). Alford (1999:31) draws attention to the paradoxical phenomena of Korean culture, which is profoundly collectivist and, at the same time, strongly self-assertive. Citing an anthropologist Vincent Brandt, Alford (1999:32) suggests that it is best to understand Korean culture "in terms of conflict of opposing values, the tension between individualism and collectivism".

To sum up the characteristics of collectivism of Korean culture we have seen thus far, we can say that anthropology in Korean culture is complex and dynamic with the paradoxical aspects in which collectivistic and individualistic tendencies have mingled with each other within the in-group and out-group, even though the collectivistic tendency still prevails in Korean society.

## **2.6 SHAME WITHIN THE CONTEXT OF KOREAN CULTURE**

### **2.6.1 Towards an Understanding of Shame within Korean Culture**

This chapter aims to examine the phenomenon of shame in the context of cultural trends in Korea. Although the phenomenon of shame is ubiquitous in all human encounters, the way it is experienced and expressed may differ from one cultural context to another context (cf. Lee, J H C 2007:2; Lee, S L 1996:181; Jin Li & Fischer 2004:768-769).<sup>39</sup> Lee (2009:7-8) argues,

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<sup>39</sup> See Jin Li & Fischer's article (2004) on the concept of Chinese shame for more information concerning cross-cultural

relying on research of the Korean word for shame<sup>40</sup>, that the phenomenon of shame is a “socially constructed reality” and “cannot be reduced or adequately analyzed as a personal feeling, alone”. Pattison (2000:55) also points out the significant differences in the shaming experience and the concept of shame related to cultural differences.

Experiences of shame are not isolated absolutes, but relative to a certain historical context. This means that the understanding of shame must take place within a context. Attention must be devoted to the individual’s inner experience as well as how social structures and cultural factors influence the individual’s experience of shame. Therefore, it can be argued that the experience of shame in Korean culture should be understood as a product of social influences on which internalized values, normative expectations and social context have an effect.

### **2.6.2 Shame in the Relationship between People**

Confucianism emphasizes human relationships and models of how we should behave toward others. This leads to various sets of values, such as honour, respect for others, harmony, proper order in society, and a keen awareness of what others do for us and what we should do in return. If Koreans fail to do this, they experience profound shame and feel disconnected in relationships (You 1997:62).

Although the experience of shame in Korean culture implies a painful emotion, it is mainly considered a necessary virtue for self-realization and for conforming to a particular community. Lee, Z N (1999:190) refers to this as follows:

Shame in Korean culture results not from a comparison of the self as revealed or experienced with the self as wished for, but with the self as it is defined by an already perfect or highly valued family.

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differences in meaning, antecedents, actual experience and ensuing action tendencies of shame.

<sup>40</sup> According to Lee, S L’s research (1996:181), one word ‘Chi’ among three Korean words (*Soo-Chi-Sim*, which is translated as the Chinese words 羞恥心) to denote shame means ‘hearing the hearts’, and it can represent or reflect the social norm and socially constructed consensus.

This means that shame within Korean culture originates firstly from the moral coercion of the society. In other words, shame within Korean culture is greatly dependent on a relationship with other people, and is closely related to the ethical values or moral standards of a given social context.

In the context of Korean culture that emphasizes conformity to the group and sensitivity toward others, people seldom have the opportunity to express themselves, and may be afraid of exposing the incongruence between the internal factor and external behaviour (Choi 2000:145-160). As a result, persons' experience of exposing themselves brings out negative percepts such as weakness, defectiveness and dirtiness, and is deeply related to the phenomenon of shame in the negative sense (Wurmser 1981:237). Consequently, the negative phenomenon of shame in Korean culture, as Fowler (1996:119) pointed out, has little to do with personal qualities or abilities, but has everything to do with "the social environment's dis-valuing of some qualities over which they have little or no control."

The tendency of Korean people's other-dependency (or other-orientation) is reflected in the result of Hofstede's research (2001:215) on the degree of concern about the group. In the findings, Korea scored 18 points and USA 91 points out of 91 for individualism. This result tells us that Koreans regard individuality as part of their social relationships. Moreover, it indicates that their behaviour is determined by the feelings, behaviour and thoughts of others within these social relationships. Accordingly, Koreans can easily interpret self-expression or boasting as "being visible too much" (thinking highly of oneself); ultimately, this process of evaluation from others is connected directly with experiencing shame. Therefore, Korean people attach importance to outward appearance, ostentation and bluff (Rhee & Park 1990).

Accordingly, Koreans seldom express their emotions or assert themselves and do not boast about wonderful things associated with their family. Shim (2003:30) describes the character of Korean people as follows:

... generally, Koreans have never been able to experience what it is like to be involved in a discussion, to propose an idea, to respect someone else's opinion, face opposition or share a difference of opinion ... Korean men cannot and do

not boast of their children or wife, even if they are wonderful, since they think this is not humble.

In Korean culture, instead of speaking directly and candidly, people's speech becomes indirect and vague. Moreover, it is important to remain calm and never to seem upset. Koreans are reluctant to say "no", and will sometimes say "yes" when they do not mean it because they think it is expected of them to do so. Otherwise, one may be viewed as having lost control of one's emotions and being in danger of the experience of shame. Conformity continues to be a major factor in all relationships in Korean culture.

### **2.6.3 Shame in the Family**

Traditionally, filial piety and familism in Confucianism has been emphasized in Korean culture. Popenoe (Popenoe, Glenn, Stacy & Cowan 1993:537-538) elaborated on the concept of "familism" as follows:

Familism refers to the belief in a strong sense of family identification and loyalty, mutual assistance among family members, a concern for the perpetuation of the family unit, and the subordination of the interests and personality of individual family members to the interest and welfare of family group.

In familism, a significant mutual harmony and bond between parents and children has been emphasized. Korea, in particular, may be regarded as the country that mostly emphasizes the importance of the relationship between family members. According to the result of Fukuyama's survey (1995), Korean society ranked first regarding trust within the first group (family) but very low regarding trust toward other groups or individuals.

Various studies emphasise the complex and subtle relationship between parents and children within Korean culture especially in terms of the mother-child relationship. According to Gallup poll (Park 1983:65), 50.8% of the respondents – the highest rate among countries

surveyed – answered that parents have to cover the debts of children who had become adults. Suffice it to note that these response rates are higher than in other countries, for example, the United Kingdom (32.2%), Japan (30.3%), Germany (23.7%), France (15%) and USA (23.7%).

In another survey, 86.5% of the respondents answered that the origin of a child's self-confidence is to be found in the parents' expectations, whereas 90% of the children surveyed in the USA answered that self-confidence is due to one's own mental attitude. Comparative research across five countries (Korea, Japan, USA, Germany, Sweden) regarding various interpersonal relationships – parents and children, teachers and students, peer groups – shows that Korean children have a stronger tendency to rely on their parents than the children of other countries (Kim & Kim 2007:42).

The intricate relationship between parents and children is explicated in the studies on the attitudes of parents toward children in Korea. Kim (2009:45) examines the attitude of mothers toward their children in Korean society. The result shows that 89.5% of the respondents answered that “they would die for their children” and 97.2% answered that “their children's success meant their own success”. Furthermore, most of the mothers (97.2%) believed that their own sacrifice is necessary for their children. In particular, the sacrifices made by parents for children mainly appear in the excessive zeal for education (Shim 2003:31). In other words, the emphasis in the relationship between parents and children in Korea is on competition in education and academic achievement.<sup>41</sup>

The distinctive character of the parent-child relationship within Korean culture is summarized as follows: “As parents consider their children as their flesh and blood, and alter ego, they are willing to sacrifice everything for their children, the children feel compassion” (Choi, Kim & Yu 1994:79). Some researchers have taken an interest in the parent-child relationship as the origin of shame and a potential problem in later life (cf. e.g. Kaufman 1992; Kinston 1987; Nathanson 1987c). In Korea, children have been valued for attaining high levels of achievement and meeting the expectations of parents. Moreover, children have been considered objects to be controlled, observed and supervised through an indivisible relationship between parents and children. Thus, children in Korea seldom have the

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<sup>41</sup> Refer to Shim's doctoral dissertation (2003:84-87) for details of the problems with education in Korea.

opportunity to analyze and interpret various experiences, which may be a source of “unhealthy binding shame” (Wilson 2002:27).

For children, the most important thing is not to interpret and criticize but to accept and meet particular expectations of parents and society. Given that in this interpersonal process children develop a false self by sacrificing their true self, shaming has been widely used as a tool for controlling children (Wilson 2002:61; Kim, B O 1998:240; You 1997:60). When children do not fulfill specific expectations and the “inner wishful image of the self” is betrayed, they experience a sense of shame (Wurmser 1981:73). Korean parents use shame as an educational method and impose shame on their children by comparing them to others and blaming them in various situations. Consequently, it has a negative impact on children’s self-identity or self-image. According to Yang (Yang & Rosenblatt 2001:364), the character of shame in Korean families is “Related to fear of evaluation, blame, and stigmatization. Fear of shame makes people refrain from doing something new or different from others.”

Fowler (1996) states that such a tendency to shame within Korean culture operates as toxic shame:

In perfectionist shame, as in all distorting shame experiences ... there is a significant measure of suppression of access to the place of truth in the heart or soul of the ones who bear it. In order to gain the approval and affirmation of the people the young child most depends upon, he focuses attention upon meeting the program, values, and behaviours they require ... The child pays the price for this approval and esteem in neglect of his own evaluation of experiences and his developing sense of inner guidance and desire ... I call this set of responses in perfectionist shame the creation of a ‘false self’.

#### **2.6.4 Shame as Losing Face**

In Confucianism, 體面 (*Chemyeun*) is a significant factor in interpersonal relationships. *Chemyeun* implies “honourable duty or face toward others” as a combination of the words 體 (body) and 面 (face).

(*Che*) meaning body and 面 (*Myeun*) which means face (Choi & Kim 2000:186). The meaning of the term “face” is not limited to the physical face, but represents an expression of the inner self or disposition. In Confucianism, losing social face is directly related to the experience of shame. Shame in Confucianism is understood as “an emotion as well as the human capacity that directs the person inward for self-examination and motivates the person toward social and moral change” (Jin Li & Fischer 2004:769).

Choi and Kim (2000:202) argue that the original function of “social face” in Confucianism has changed from self-shamed *Chemyeun* to other-shamed *Chemyeun* in Korean society. “Self-shamed *Chemyeun*” means “behaving according to propriety and knowing shame when propriety is violated”, and “other-shamed *Chemyeun*” represents “knowing through others who reveal despising responses to one’s demanding behaviour of violating *Chemyeun* standard”.

Because of “other-shamed *Chemyeun*”, people are more interested in keeping up appearances than in distinguishing right from wrong. Sensitivity to other-orientations and other-evaluations causes Koreans to behave contrary to their own mind or actual facts (Choi & Yu 1992:137). Moreover, Koreans pay close attention to how they compare to others. For example, they may go to great lengths to perform rituals such as weddings or funerals in a way that others will regard as appropriate, even though it is beyond their means and ability. A mother whose son drops out of high school will lament that she is ashamed, that her wrong education has brought shame on the family (losing face).

The result of the empirical research of Na (1995), on the relationship between face-saving/group conformity, supports the notion of an incongruity between the inner mind and outer behaviour of Korean people. The empirical research shows that the pressures of face-saving and group conformity can lead to the wrong behaviour, in line with a modified Confucian model of behavioural intention. Kim (1993:44) describes the impact of face-saving on self-identity as dangerous and destructive:

In an attempt to save another’s face, a Korean is willing to deny a reality which is advantageous to himself, and willing to become a scapegoat. In an attempt to



save another's face, he is eager to go along with others, despite the negative consequences. In an attempt to have the other's face without his realization, he is willing to be a victim of mistrust, miscomprehension; and sometimes leads himself to self-depreciation and self-destruction.

### **2.6.5 Types of Shame**

Shame can be understood as an entity with a positive and negative side. As regards the positive aspect of shame, it can provide criteria of moral requirements, and functions to build group harmony and unity. Furthermore, shame presents people with an opportunity to improve themselves (Augsburger 1986:134; Watts 2001:57). On the other hand, shame can be described as a negative, painful emotion, and a barrier to interpersonal relationships and self-identity development (Tagney & Dearing 2002:3).

An ethnographic study of Korean shame conducted by Nam, Cho and Lee (2006) identified four types of shame, viz. mortification, shyness, humility, and self-consciousness. The first type of shame includes dishonour, indignity and neglect, and occurs in response to criticism, insult and disregard (mortification). The second type of shame is related to personality factors and includes timidity, shyness and hesitation (shyness/bashfulness). A third type of shame is connected with a humble attitude such as politeness and courteousness. It signifies a desirable and positive attitude/virtue that a dignified person should maintain (humility). The fourth type of shame is related to face-saving and honour. It includes disgrace to one's name and the loss of one's honour (self-consciousness).

The result of the aforementioned study indicates that Korean people's understanding and experience of shame is mainly negative even though shame has a positive function in the third type of shame (humility). The latter is similar to the shame in Confucianism that leads to self-examination and prevents people from transgressing the norms of society. In particular, a negative response or evaluation from others operates as the most significant factor to cause the experience of shame among Korean peoples.

#### **2.6.6. Defence Mechanism against Shame**

In order to cope with the experience of the existential issue such as shame, Korean people mainly use negative and immature defence mechanisms such as reaction formation, withdrawal, avoidance, etc.<sup>42</sup> (Bae 1984; Rhee & Park 1990). The most common defense mechanism is reaction formation<sup>43</sup> and the content is to make a show of power and good appearance.

In Korean culture, shame and blame are closely related. Not only do Koreans conform in many situations, they also tend to blame those who deviate. In that blaming, one will usually agree publicly, even if one feels like disagreeing. Agreement and conformity make life easier in Korea in the sense that one avoids conflict. It may, of course, make for considerable personal discomfort and frustration (Yang & Rosenblatt 2001:364). Shame is definitely a negative feeling to a Korean. It is accompanied by feelings of inferiority and withdrawal. It relates to fear of evaluation, blame, and stigmatization. Because people fear shame, they refrain from doing something new or different from others.

It could be argued that the foundation of Korean culture is affected by Confucianism. In the Korean cultural context, the separation of an individual from his/her family or certain group as a whole is unthinkable and meaningless. In such a case, an individual's self-concept becomes timid and sometimes his/her self-identity may be weak or distorted.

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<sup>42</sup> McNish (2004:54-62) presents seven major defences to shame, namely rage, exercise of power, righteousness, withdrawal, perfectionism, defeatism, and transfer of blame.

<sup>43</sup> Reaction formation refers to the process of exchanging a negative feeling for a positive one by taking an opposing view.

## 2.7 SUMMARY AND CONCLUSION

This chapter illustrated that shame within Korean culture is highly idiosyncratic and structured on specific Korean cultural concepts. We have found a uniqueness regarding the experience of shame in the Korean context.

In the first part of this chapter, we have considered Confucianism and *Seonbi* as the background to shame within Korean culture. Confucianism, one of the major factors that had a profound influence on Korean culture, emphasised three characteristics of Korean culture, namely strong family bond/blood relationships, the importance of *Li* and ritual, and *Euri* as interpersonal morality or private righteousness.

[1] Strong family interpersonal bonds based on a blood relationship are a significant characteristic of Confucianism in Korea. This factor implies the tendency towards group orientation and, furthermore, accentuates the lack of self-consciousness and sensitivity to the evaluation from others and emphasises the stratified relationship.

[2] *Li*, in its broader meaning, has been defined as following the institutionalized rules of etiquette and morality in relationships with others. When someone fails to behave in the visible and ritualized manner towards others, Koreans will regard it as shameful conduct. The implication of “*Li*” changed, and embraces the separation between form and content, participation and philosophy. Gradually this separation has created discordance between the inner self-description of people and their outward appearance and behaviour.

[3] *Euri* is a significant concept in the notion of the role of Confucianism in Korean culture. *Euri* as interpersonal morality is not an unchangeable or constant concept, but depends on a particular relationship. When there is a conflict between private *Euri* and social justice, private *Euri* takes priority over social justice.

[4] *Seonbi*, the main subject of *Euri*, has regarded shame as a moral requirement and an ethical instrument in relationships. The term *Seonbi* literally means, “a person who has a proper understanding of what shame is”. Because *Seonbi* develop their identity by keeping to

their duties and the responsibilities of their position in the manner of a subject to the sovereign, a pupil to the master, a child to the parents, they are more aware of interpersonal relationships and situations.

As mentioned in the section on the Confucianism in Korean culture (2.3), strong interpersonal relationship and sensitivity to the evaluation by others needs to be considered thoroughly to understand Korean people's self-identity. The researcher also has examined the studies of the characteristics of Korean anthropology from a socio-cultural perspective.

[1] Research on the use of *Uri* in Korean culture can be seen as a cornerstone on which to locate self-concept in Korean culture. *Uri* emphasizes emotional ties between Koreans as warmth and intimacy, rather than collective goals or cognitive dimensions, and implies exclusiveness towards un-*Uri*. Whereas western culture emphasizes individual independence, the main point of *Uri* in Korean culture is oneness with others, with the result that the individual self is absorbed into the group.

[2] Based on the collectivism-individualism distinction, anthropology in Korean culture is complex and dynamic. Even though collectivistic and individualistic tendencies are noticeable in the interactions between in-group and out-groups, the collectivistic tendency still prevails in Korean society

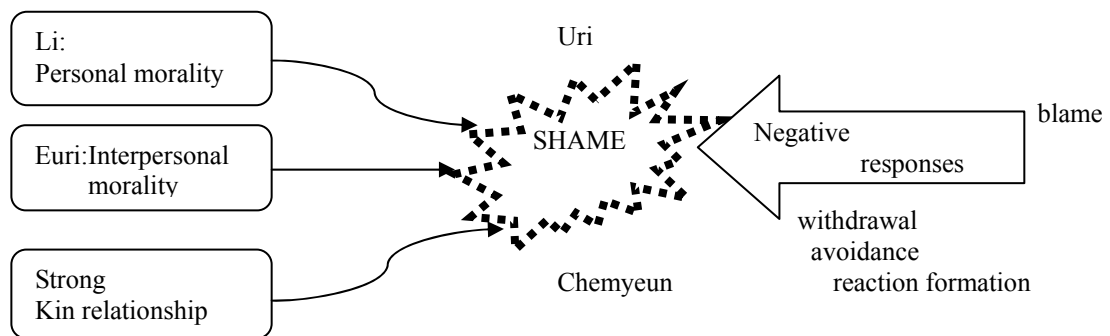
With regard to the characteristics of shame in Korean culture, this chapter has reached an important conclusion:

[1] Shame within Korean culture does not originate merely through psychological conflicts, but is strengthened by the tension between values and expectations in Korean particular communities. Accordingly, we need to devote attention to the social environment, including cultural systems or norms operating to reinforce shame in Koreans.

[2] Shame within Korean culture is rooted in an embedded the parent-child relationship. In the relationship, children are viewed as objects to be controlled, observed and supervised. Accordingly, Korean shame might have a negative effect on the formation of self-identity.

[3] Because shame in the Korean culture is a multi-dimensional as well as a relational and systemic phenomenon, we need a multi-scientific approach to describe it more adequately. The characteristics of the experience of shame within Korean culture are depicted in figure 2-1.

Figure 2-1: Characteristics of the experience of shame in Korean culture



Our conclusion from the survey of shame within Korean culture is that Korean shame, based mainly on interpersonal relationships, is regarded as the reflection of values and virtues in Korea. The phenomenon of shame within Korean culture could be understood as more complex phenomenon than individual psychological emotion. In other words, shame in Korean culture is socially shaped and much shame may be socially engendered. Furthermore, the phenomenon of shame is to be viewed as obstructive and negative factor of development of self-identity, due to making one judge self-identity from the point of the group, with contempt for individual values.

The question that can now arises is – in the light of the complexity of the Korean cultural context and its narrow focus on shame – how can we understand and respond positively to the experience of shame and how can we transform it in terms of pastoral anthropology? As a first step towards finding an answer, chapters 3 and will present and examine various approaches to the experience of shame, viz. the psychological and clinical approach, the socio-cultural approach.

## **CHAPTER 3. THE PHENOMENON OF SHAME WITHIN THEORY FORMATION: DIFFERENT ANTHROPOLOGICAL APPROACHES**

### **3.1 INTRODUCTION**

In chapter 1 (1.1) of this study, the researcher claimed that shame should be viewed and examined as a cultural phenomenon in the Korean context. In this chapter, the emphasis is on shame as a universal phenomenon. The complexity and diversity of the experience of shame as a universal phenomenon have spawned different approaches, which in turn have led to many interpretations of shame. A brief overview of these approaches is needed to recognise our location in dealing with them. Therefore, this chapter will focus on a general description and analysis of the phenomenon of shame from different theories. The researcher believes that this also for a more adequate understanding of shame in a practical theological inquiry.<sup>44</sup>

The chapter will start with a discussion of how the experience of shame is understood within two approaches – one is the clinical psychological approach that focuses on shame as a negative factor toward self-identity; the other is the socio-cultural approach that understands shame within a certain cultural context – and not so much a general explication of shame based on these two approaches (Roh 2000:8). This research does not include all scholars but, for the most part, representatives from the two aforementioned approaches. Moreover, this research does not offer detailed descriptions of each approach, but merely enumerates their points of view concerning certain aspects, i.e. definitions, anthropological descriptions, negative or positive functions, origins, presuppositions of their understanding of shame.

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<sup>44</sup> Pattison (2000:4-11), in pointing out the inadequacy of the Christian theological response to shame, suggests dialogue between faith, practice and social reality, and asserts that the first step of the dialogue starts with listening to contemporary appreciation of shame by various disciplines.

### 3.2 THE CLINICAL PSYCHOLOGICAL APPROACH TO SHAME

Many researchers have attempted to explain the meaning and function of shame using psychological lenses<sup>45</sup>, and have contributed towards an understanding of shame. Although the diversity of psychological approaches is a major complication in exploring the phenomenon of shame, we can roughly distinguish three general categories according to the presupposition of each group (cf. Corey 2008:5-7; Gilbert 1998:3-4; Pattison 2000:45-64; Wiher 2003:60).<sup>46</sup>

The first group, the so-called psychoanalytic understanding, focuses on the personal unconscious and psychodynamics. The second group is the biopsychological approach, which emphasizes biological and empirical dimension. The third group, which includes the existential understanding, the person-centered theory, and Gestalt theory, places emphasis on awareness and integration. This group originates in the experiential and relationship-oriented therapies. The researcher will concentrate on the Gestalt viewpoint of the third group that mainly considers the socio-cultural dimensions (Wiher 2003:117).

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<sup>45</sup> The researcher does not intend to discuss this approach in detail but rather wants to point out that this is one approach, amongst many, to understand shame.

<sup>46</sup> Gilbert (1998:3-4) observes that “a wide variety of shame theories are rooted in different schools of thought”, and includes psychoanalytic theories, self-psychology, affective-cognitive and developmental psychology, and sociological and anthropological approaches. Pattison (2000:45-60) present, in order to understand the experience of shame, the psychoanalytic approach, the self-psychology, biopsychological and cognitive-behavioural approaches, developmental psychology, and sociological and cultural-anthropology as well. Corey (1986:5-7; 2008:5-7) and Wiher (2003:60) commonly classify recent psychotherapy according to three general categories, i.e. the psychodynamic approach, the existential approach, including gestalt, and the cognitive-empirical approach. The researcher believes that the experience of shame, in the light of the complexity of shame, cannot be conceptualised within the scope of one approach, but needs to be dealt within various approaches (Pattison 2000:61-64). Thus, as space is limited, the researcher will concentrate on a general classification of Gerald Corey, Pattison and Wiher in order to reach the aim of this dissertation.

### 3.2.1 Psychoanalytic Understanding

Freud's psychoanalytic approach has been considered as the foundation of research on emotion (Pattison 2000:45-46), and is elaborated by Wurmser.<sup>47</sup> Erikson, who elaborated a stage theory, tries to understand shame in terms of a developmental process of identity formation. Although Erikson's theory is being classified as the "developmental approach", the researcher will discuss him as part of the psychoanalytic approach because his theory has a close association with the psychoanalytic theory and he adapts and elaborates the concept of psychoanalysis (Corey 2008:5).

#### 3.2.1.1 Freud: Shame as Desire to Hide Something

It is necessary to explore the meaning of shame from the viewpoint of psychoanalytic theory, particularly that of Sigmund Freud's, who was the originator of psychoanalysis, because of its impact on psychology and pastoral care in the Korean context.<sup>48</sup> Freud paid more attention to guilt than to shame, whether intentionally or not. He emphasized the intrapsychic conflict among the id, ego, superego and guilt.<sup>49</sup> Recent theorists find the reason for this tendency to emphasize guilt in Freud's failure to distinguish between the ego and self, or in misinterpreting his patients' shame experiences as guilt experiences (Tagney & Dearing 2002:114-115). For Freud, shame often seems to involve exposure, slip of the tongue, and it is a cause for repression of sexual experience (Morrison, Severino & McNutt 2002:526). Above all, Freud considers shame as a defence mechanism that represses sexual motivation as well as morality. Concerning shame, Freud (1966:221-222) remarks as follows:

... shame and morality are the repressing forces ... Where there is no shame (as

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<sup>47</sup> Refer to Wurmser's book *The Mask of Shame* (1981) for more detailed information.

<sup>48</sup> Jang (1996:61-63) asserts that the most representative and effective approaches in the Korean context are Freud's psychoanalysis, the client-centred understanding, behaviour therapy and cognitive therapy.

<sup>49</sup> Freud gives a detailed account of intrapsychic conflict – id, ego, super ego – and guilt in his book *Beyond the pleasure principle* (1953), *The Standard edition of the Complete Psychological Works of Sigmund Freud, Vol. I, XIV* (1957b) and *The Complete Introductory Lectures on Psychology* (1971).



in a male person), or where no morality comes about (as in the power classes of society), or where disgust is blunted by the condition of life (as in the country), there too is no repression and therefore no neurosis will result from sexual stimulation in infancy ... and I believe that the generation of shame is connected with sexual experience by deeper links.

Jung (1970:21), initially a close collaborator with Freud, also states that, for Freud, shame is a defence mechanism to repress perverse sexual fantasy with disgust. Piers and Singer (1971:18), who deal with shame and guilt from a psychoanalytical and cultural approach, also point out that Freud's understanding of shame is not a symptom or affect, but a tension originating from the super ego and that, for Freud, shame is definitely related to sexuality. Freud (1953:76) asserts that shame and disgust are the most prominent mental forces that are associated with sexual instinct.

According to Walter (1960:173), Freud's understanding of shame is deeply related to traditional gender roles. For girls, situations of loss of beauty, beautiful dresses and shoes, hats and the like, would be shameful. Moreover, Walter (1960:173) explains that Freud repeatedly refers to shame in psychoanalysis as compared to guilt: "In contrast to guilt which is a state of active expectation of, or a desire for, punishment, shame is the feeling of being ugly".

Freud (1957b:225) defines shame as "fear of other people knowing about it ... I am afraid of other people knowing about it ... Therefore I feel ashamed in front of other people". At this point, Walter's (1960:173) quotation about shame is in order: "Shame is the desire to hide something of oneself or, under the worst of circumstances, oneself as a whole: a desire to sink into the ground; a desire to hide that one has been punished, and in what ways." However, in spite of his discussion of shame in terms of a relationship, Freud's understanding of shame is still firmly based on sexuality, asserting the necessity of an organic determinant and fixation by heredity (Piers & Singer 1971:19).

Suffice it to note that it is difficult to describe Freud's understanding of shame, because he does not present systematic or etiological insights on the experience of shame. He mentions

shame in the mental process of sexuality as a painful affect related to audience, discovery, inferiority, and a defence against drives. Freud's description of shame cannot be understood without considering sexuality and defence mechanisms. For Freud (1957a:157,161-162,177,180,191,231), shame is "resistance" and a "mental dam" because it obstructs and resists free flow of sexual instinct in the mental process. Wurmser (1981:85) summarizes Freud's understanding of shame as follows: "This third form of shame is what Freud called 'reaction formation', a specific and very important defence that consists of the replacement in conscious awareness of a painful idea or feeling by its opposite".

Furthermore, Freud asserts that human behaviour and emotions are developed in experiences among family members. That is, when describing the family as a dyadic (mother-child) or triadic (mother-father-child) unit, he might overlook the cultural differences in family systems, and the impact of other relatives, peers, and other adults on the child's development (Thompson 1988:291-292). It is clear that his concept of shame focuses too focused on the instincts centering on sexuality, and tends to neglect the possibility of change according to social role or relationship (Scheff 2001a:258).

For Freud, the experience of shame is psycho-genetically described, and "shame as affective experience" and "shame as defence" are intertwined. That is, "shame as an affective response" refers to a painful experience related to the notions of audience and inferiority, and "shame as defence" alludes to defence against drives such as exhibitionism and voyeurism (Morrison 1989:22-29; Wurmser 1981:147). Furthermore, shame as an affective experience accompanies a disconnection from significant others and a tendency to hide inner experiences regarding the experience of shame, furthermore, which may result in a problem with self-identity, that is, narcissistic vulnerability (Lansky & Morrison 1997:15).

### **3.2.1.2 Erikson: Autonomy versus Shame and Doubt**

Erikson's understanding of shame is described in the second phase of his life cycle, i.e. autonomy versus shame and doubt.<sup>50</sup> This second phase can be the opportunity for the child

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<sup>50</sup> For the purposes of this dissertation, it is not necessary to discuss Erikson's life cycle in detail. I limit the discussion to the

to experience autonomy through the maturing muscle system – holding on and letting go. Compare the following statement of Erikson (1963:251) in this regard:

Muscular maturation sets the stage for experimentation with two simultaneous sets of social modalities: holding on and letting go ... thus to hold can become a destructive and cruel retaining or restating, and it can become a pattern of care: to have and to hold. To let go, too, can turn into an inimical letting loose of destructive forces, or it can become a relaxed 'to let' and 'to let be'.

The behavioural prototype of this period is the evacuation of bowels and bladder and disciplining. The child gains a good feeling and, at the same time, a sense of power because of independence through the control of evacuation (Murray 2000:150). In this phase, too little or too much training can lead to shame and doubt, being considered the “brother” of shame; in contrast, gradual and kindly training can be a facilitator of self-esteem and self-control (Erikson 1963:253; 1964:119). During this phase, the child’s autonomy is mainly a reflection of the parents’ dignity; and negative results, including shame, will also appear in the relationship between the child and the parents.

Erikson (1963:252) also agrees that shame is not considered adequately in psychological studies because of the domination of the concept of guilt. For him, shame is an infantile emotion. Autonomy and shame, as defined by Erikson, fall “approximately between the ages of eighteen months and three and a half years” (Muuss 1975:59). Shame is self-conscious awareness following upon the realization of exposure. According to Erikson, shame is contrary to guilt and has the character of being afraid of exposure. Regarding this, Erikson (1963:252) asserts the following: “Shame supposes that one is completely exposed and conscious of being looked at: in one word, self-conscious. He who is ashamed would like to force the world not to look at him, not to notice his exposure. He would like to destroy the eyes of the world”.

Erikson (1963:253) considers shame as being related to the self – rage against the self – and

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second phase in which Erikson describes shame. For more information, see chapter 7 of *Childhood and society* (Erikson 1963) and *Personality in Nature, Society & Culture* (Kluckhohn & Murray 1967).

avers that shame is visual and precedes guilt. For him, the experience of shame depends on the person's endurance in the face of demands from others, and all people, including children and adults, have limits of endurance. If self-control by evacuating the bowels and bladder is not successfully attained because of loss of self-esteem or too much control, a lasting tendency to shame and doubt develops. Because shame is an experience that is related to trust of self and others at the same time, the experience of shame is deeper than guilt. By contrast, guilt is more related to specific acts, whereas shame is an earlier experience that involves a consciousness of the whole self (Lynd 1958:207).

Central to Erikson's theory of anthropology regarding the experience of shame is the assumption that the development of the person is marked by a series of stages that are universal. Erikson believes that the ego develops through the various stages of life according to an epigenetic principle. The term 'epigenetic' is borrowed from embryology. This principle holds that development occurs in sequential, clearly defined stages, and that each stage must be satisfactorily resolved for development to proceed smoothly. Concerning this, Erikson (1968:92) says the following:

Anything that grows has a ground plan, and that out of this ground plan the parts arises, each part having its time of special ascendancy, until all parts have arisen to from a functioning whole.

According to the epigenetic principle, if successful resolution of a particular stage does not occur, all subsequent stages will reflect that failure in the form of physical, cognitive, social, or emotional maladjustment (Sadock & Kaplam 2007:207-208; cf. also Erikson 1959, 1963).

The acquisition of an ego-identity, for Erikson, is a core concept in each developmental stage, and children have developed self-identity and a sense of separateness through conflict between autonomy versus shame/doubt. Both negative and positive components are important in children's identity and social attitudes. According to Erikson (1963:227), shame involves a sense of being exposed, vulnerable and inferior, and this inevitably brings in problematic phenomenon of self-identity as social withdrawal and depression.

However, it seems that Erikson does not only accentuate the negative and destructive influence of shame on self-identity. He locates parallel to this stage (autonomy versus shame and doubt) at the societal level the principle of law and order and the social institution of courts of justice (Wormer 2007:128) According to Erikson (1959:69) the influence of shame on self-identity is paradoxical as the following statement exemplifies:

The destructiveness of shaming is balanced in some civilizations by devices for “saving face.” Shaming exploits an increasing sense of being small, which paradoxically develops as the child stands up and as his awareness permits him to note the relative measures of size and power.

Children can obtain, in the process of self-formation, social modalities, i.e. “holding on” and “letting go” or “should not” through the stage of autonomy versus shame and doubt (Augsburger 1996:129; Erikson 1959:71). The experience of shame as a kind of evaluative self-consciousness, as a result, provides a fundamental element of conscience in the context of having done something wrong (Evans 2006:41).

It follows from what has been said thus far that there is a difference between Erikson’s model and that of Freud. Firstly, although Erikson admits the role of the unconscious and the sexual developmental process of human development, he focuses on the interrelationship between the ego and various other peoples in society. The second difference relates to the understanding of the ego. Erikson tries to deal with the ego in the relationship among family, and the social, political and historical setting. Another difference is in the focal point. While Freud focuses on the unconscious in pathological development, Erikson’s central point is the developmental crisis and successful resolution to the task in each developmental stage.

Although Erikson emphasizes development and social interaction, his theory is still has a biological base/foundation. His view concerning the epigenetic principle reflects this fact as the following remark illustrates: “In short, Erikson proposed that it is the nature of the human species to pass through an identifiable series of psychological stages as the individual grows up, stages determined genetically, regardless of the culture in which the growth occurs” (Murray 2000:146).

### 3.2.1.3 Wurmser: The Bipolar Approach

People have a tendency to try to avoid shame because of its negative character. Léon Wurmser (1981:2-5) argues that this leads researchers either to overevaluate and emphasize shame or to neglect the term completely. He explains this in terms of the “pars pro toto fallacy” and the “danger of inertia” and asserts that it is necessary to eliminate these two dangers in the study of shame. He developed an understanding of shame from his work with patients diagnosed as having clinical pathological symptoms. Moreover, his profound work on shame is based on Freud’s early psychoanalytical standpoint.

Wurmser (1981:49-59) distinguishes between shame anxiety and shame affect. Shame anxiety refers to “a specific form of anxiety evoked by the imminent danger of unexpected exposure, humiliation, and rejection”, and involves “the dreads of being shamed by an external other” (Wurmser 1981:49; cf. also Miller 1996:156). Shame affect implies a complex reaction pattern after the experience of shame. Moreover, shame affect accompanies self-condemnation and expiation, and functions to prevent further humiliation (Wurmser 1981:59). When shame anxiety is internalized, it becomes shame affect.

Wurmser (1981:53) also describes shame as a form of anxiety which consists of feelings rising from mild anticipation to panic, and this comes from “sudden exposure and the danger of contemptuous rejection”. The depiction of shame concerning rejection is expressed as follows:

Shame is rooted in the intensity of the underlying conflict, the conflict of power through perception and expression versus rejection – rejection implicit or explicit. To be rejected in one’s inmost area means that one turns away in contempt and disappears. Rejection in the outer area means hurt and injury; it involves painful attack, mutilation, and weakening of the self, but not its disappearance. The first rejection leads to traumatic shame, the second to traumatic guilt (Wurmser 1981:63).

Wurmser (1981:69-76) consistently attempts to interpret shame in terms of the conflict within

the ego or between the ego and the super ego. Because shame is part of a significant defence against other affects, it is much more important to interpret certain kinds of resistance than to focus on the content of shame itself. According to him (1981:208) various symptoms including depersonalization, lack of understandability, and shamelessness<sup>51</sup> are founded in patients, and these are attributable to defence against shame.

He introduces various forms of resistance, viz. “silence”, “acting out”, “affective storms”, “confusion and other disruption of thinking”, “turning the table”, “spite against all interpretation” and “projection and displacement” (Wurmser 1981:290). Among these, spite is considered a predominant defence against underlying shame and the most serious problem regarding resistance to shame is suicide.

In order to comprehend fully Wurmser’s framework, it will be useful to explain the term “bipolarity of shame”. Wurmser (1981:43-44) claims that shame is differentiated along a continuum between two poles. At one end is the “objective pole”, and at the other end the “subjective pole”. The objective pole, being symbolized as “the eye of the observer” indicates “in front of whom” and contains the painful experience of being discovered by the observer. As a rule, the objective pole of shame, which belong to the super ego, is internalized. In contrast to the objective pole, the subjective pole means “the aspect of which one is ashamed”, and is composed of the action itself, its result, and its reflection on the whole acting person.

Wurmser (1981:53-54) does not find the reason for the pervasiveness of shame in a personal trait or an action, but in the framework of expectation that originates in the objective pole of shame and judgment. As can be seen in the following quotation, he consistently asserts that shame is not because of something happening itself, but because of the expectations and incongruence with the wishful expectation:

One is not ashamed simply if one falls short of a single expectation, no matter how vast this discrepancy may be. For example, the mere incongruence between the mother’s expectation that the child not wet his bed and his actual loss of

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<sup>51</sup> For further details of the discussion of the three symptoms arising from shame, see Wurmser’s (1981) book *The Mask of Shame* chapters 10, 11 & 12.

control does not fully explain the sensation of shame (Wurmser 1981:53).

Wurmser rejects Piers' attempt to separate the ego ideal from the part of super ego and claims that ego ideal is only one of the components of the superego. According to Wurmser (1981:73) shame is evoked only when additional factors, including falling short of ego standards or ego ideals, are fulfilled, for example, betraying of an inner wishful image (the self I want to be), and self-criticism.

Wurmser (1981:56-59), following the presupposition that guilt and shame play an important part in mythology, attempts to discuss a few biblical texts in terms of their psychoanalytical implications. The narrative of Adam's fall, the murder of Abel by Cain, and the sacrifice of Isaac by Abraham, according to Wurmser (1981:57), reflect a variety of sides of the superego. That is to say, he interprets the prohibition to "the tree of right and wrong" as the shame part of the superego, and this part is of nature constituted by enormous libidinous and aggressive forces.

Furthermore, he interprets the murder of Abel by Cain from the point of competition and jealousy, and understands the sacrifice of Isaac as the reflection by the self-murderous side of the superego. Pattison (2000:46-47) evaluates Wurmser's psychoanalytical viewpoint on shame as follows:

On the one hand, Wurmser rejects failure up to the ego-ideal as an explanation for shame anxiety proper. He returns to Freud's early formulation that shame is a reaction formation to the libidinal drives ... On the other hand, Wurmser argues that a sense of basic flaw and unlovability accounts for the sense of shame.

As far as an understanding and a description of the relationship between shame and self-identity are concerned, Wurmser seems to accentuate two aspects. On the one hand, the experience of shame is understood as a painful experience of being exposed by others and "a discrepancy between expectation and realization", which leads to a fragility of self-identity (Wurmser 1987:76; 1981:43-44). On the other hand, shame, as a basic protection mechanism, prevents the self from complete isolation and rejection that are caused by overexposure or



overestimation from observers (Wurmser 1987:80; 1981:65). As regards shame as a protection mechanism, Wurmser (1981:67) remarks as follows:

Shame can be viewed as the basic protection mechanism in the field of expressive-communicative and perceptual-attentional interchange. Teleologically, shame may be important as the protector of primary process thought – the language of the self.

In summary, although Wurmser's main assertion is still founded on an inner conflict of intrapsychic forces, and focuses on the negative function of shame, he (1981:65-69) does not exclude interpersonal conflict to explain shame affect in part and the positive function of shame in protecting privacy.

### **3.2.2 Biopsychological Understanding**

The biopsychological understanding – as one of the three categories of the clinical psychological approach – focuses on shame as a biological and physiological phenomenon, and starts from Tomkins' affect theory. (Gilbert 1998:5; Good 1998:18).<sup>52</sup> This section will discuss the affect theory of Tomkins and the work of Lewis who combines a cognitive and an affective approach.

#### **3.2.2.1 Tomkins' Affect Theory: The Biopsychological Approach**

Tomkins is considered the pioneer of affect theory and, from the perspective of affect theory, shame is an affect – an emotion or feeling (Kaufman 1992:xi). Tomkins defines affect or feeling as the primary biological motivating mechanism and does not agree with Freud who describes human beings as a battleground for their imperious drives. His understanding of affect is based strictly on the biological viewpoint. Tomkins (1987:137) explicates his

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<sup>52</sup> For more detailed information on shame, see: *Shame: The Power of Caring* (Kaufman 1992), *The Psychology of Shame* (Kaufman 1996) and *The Many Faces of Shame* (Nathanson 1987b).

standpoint of affect as follows:

It is my view that affects are sets of muscular, glandular, and skin receptor responses located in the face (and also widely distributed throughout the body) that generate a sensory feedback to a system that finds them either inherently 'acceptable' or 'unacceptable'.

According to Tomkins' book, *Affect, imagery, consciousness* (1963) in four volumes, shame is classified with distress and anguish as a negative affection. For Tomkins (1963:118), no distinction between shyness, shame and guilt is possible, and these are considered at the same level of affect. Suffice it to note that his understanding of shame is generally negative. Tomkins (1963:118) describes the negative character of shame as follows:

Though terror speaks to life and death, and distress makes of the world a vale of tears, yet shame strikes deepest into the heart of man. While terror and distress hurt, they are wounds inflicted from outside which penetrate the smooth surface of the ego; but shame is felt as an inner torment, a sickness of the soul. It does not matter whether the humiliated one has been shamed by derisive laughter or whether he mocks himself. In either he feels himself naked, defeated, alienated, lacking in dignity or worth.

Kaufman (1996:17), who examined Tomkins' affective theory, believes that Tomkins regards shame as a negative and total internal experience. Tomkins' understanding concerning shame is biological, and his argument about shame is mostly negative and toxic. That is, shame is described as "a sickness of the soul and a source lacking in dignity" (Tomkins 1963:118).

Tomkins (1963:134) asserts that the facial response in shame is most conspicuous. The shame response appears on the whole body, especially on the face, in various ways: dropping of eyes and head, blushing, all of which function as effective facial communication. Sometimes the whole body can slump or droop (Tomkins 1963:119-120). These facial responses cause an immediate reduction of facial visibility and by this, the historical term "loss of face" can be explained. That is, to lose face is to lose honour (Kaufman 1996:20).

Tomkins (1963:181) and his fellow-workers also suggest the possibility of an impact of culture on the experience of shame. Kauffman's work on Tomkins' affect theory provides a clue to understanding the interpersonal dynamics of shame. In his book, *Psychology of shame*, Kauffman (1996:32ff) suggests the "interpersonal bridge", implying the importance of an interpersonal relationship. According to his research, shame is evoked in a scenario of breaking an interpersonal bridge, and the trust between parents and children plays an important role as an innate activator for shame (Kaufman 1996:32-34).

Tomkins refers to the impact of culture on the experience of shame emphasizing the concept "cultural script". This means "a set of rules for the interpretation and response to sets of scenes", and implies certain rules possessed by a certain cultural inheritance (Demos 1995:314). According to Tomkins, there are three central scripts, i.e. to compete for success, to be independent and self-sufficient, and to be popular and conform, particularly in American society, and these factors impact on the creation of self-identity, and in doing so, activate the experience of shame (Kaufman 1996:46).

The experience of shame, for Tomkins, hampers the formation of self-identity. To put it precisely, shame, as one affect among several, has its centrality and significance for the sense of self-identity (Tomkins 1963:155). Kaufman (1974:570) affirms Tomkins' perception of the negative relationship between the experience of shame and self-identity formation when he states:

At the most disruptive extreme, shame interferes with the ongoing process of identity formation to the extent that the individual fails to establish a secure, inner base. He feels himself to be a shameful person, which becomes his identity, albeit a fragmented and unsatisfying one. At the least disruptive extreme with respect to shame's impact, shame may become an inevitable experience whenever one's needs are not responded to appropriately by a significant other.

Despite the fact that Tomkins mentions the impact of experience and interpersonal relationships on affect to explain shame, his understanding of shame is fundamentally based on the physiological-biological affect response (Pattison 2000:50). As a result, his model

cannot account adequately for cross-cultural variations in emotional display. Although he predicts cultural variations to the emotions, he is silent on how and why it might do so (Thompson 1988:281).

Another major criticism of Tomkins' model is the role of cognitive processes (Lazarus 1982:1019-1024). Tomkins, who emphasizes the innateness and biological aspect of shame, neglects and remains silent on the role of cognitive activity regarding the mechanism of shame. The research on shame in Tomkins' biological model has motivated us to consider shame with a more comprehensive approach. Although Tomkins' model clearly suggests a biological understanding of shame, and presents its negative character, this approach has limitations in that it considers human emotion, including shame, as a psychosomatic phenomenon.

### **3.2.2.2 Lewis: Association between Cognition and Emotion**

Michael Lewis regards shame as a core factor in our lives, to the extent that reality cannot be understood apart from shame. He describes the significance of shame as follows:

Shame is related to guilt, pride, and hubris, all of which also require self-awareness. Shame bears on narcissism ... Shame underlies many of our relationship with others ... I believe that the species-specific feeling of shame is central in our lives. Shame, more than sex or aggression, is responsible for controlling our psychic course (Lewis 1992:2).

Although Lewis accepts the physiological and biological basis of emotions in general, he does not agree with Tomkins' view of shame as a primary innate affect present from birth (Lewis 1992:20, 24; cf. also Pattison 2000:50). Lewis (1992:9) argues that shame does not belong to the primary emotions but to the secondary emotions relying on self-reference.<sup>53</sup> In

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<sup>53</sup> According to Lewis (1992:13-20), emotions can be classified into two main groups on the basis of the use to the self: primary and secondary emotions. Everyday simple emotions such as joy, fear, disgust, anger etc are designated primary emotions, and shame, envy, pride and guilt that are more complicated and involve self-awareness are called secondary

other words, shame means a self-conscious emotion, which only the human being characterized by introspection is able to possess. Without self-awareness and self-evaluation, it is impossible to feel shame.

Lewis (1992:64) emphasizes the association between emotions and cognitions when he states, “Just as cognitions lead to emotions, emotions can lead to cognitions”. Such a standpoint taken by Lewis is obviously reflected in the definition of shame which he states consistently:

Shame is the product of a complex set of cognitive activities: the evaluation of an individual’s actions in regard to her standards, rules, and goals, and her global evaluation of the self ... The physical action accompanying shame includes a shrinking of the body, as though to disappear from the eye of the self or the other. This emotional state is so intense and has such a devastating effect on the self system that individuals presented with such a state must attempt to rid themselves of it (Lewis 1992:75).

It seems to be that Lewis does not eliminate the functions of emotions, although he places emphasis on the cognitive process of shame (Lewis 2007:134). Lewis (1992:60) does not only concur with Freud who explicates shame in terms of drive and impulses, he also criticizes the unconcern for shame in psychoanalytical thought. Furthermore, Lewis (1992:61) critically reviews Erikson’s research of shame in regard to three aspects – the failure to distinguish shame and other similar terms; a return to the Darwinian views; and a strong relationship between shame and biological function. He (1992:62) states: “Despite its significant differences from the psychoanalytical mainstream, Erikson’s analysis remains imbedded in a biological imperative theory of body functions and the challengers they present. He does not posit a self theory.”

In particular, Lewis (1992:60,83,121-122) does not share the psychoanalytic view of unconscious conversion and repression of shame, and does not agree with classical psychoanalytical reflection including that of Freud, Sullivan, Rank and Horney. Lewis furthermore understands the experience of shame in a cognitive and attributional model.

According to this model, shame may be created when more valuable standards that are inferred by the self will be broken, or when one's action and thought are evaluated on the basis of such standards. Lewis (1992:70) clearly underscores the significance of the process of attribution, which is the last stage of his own model, when he states, "... the same standards, rules, and goals can result in radically different feelings, depending upon whether we attribute success or failure".

Although Lewis (1992:137) views shame as uneasy and poisonous, it is fallacious to think that he considers it as a totally negative and unnecessary emotion. Rather, from his angle, shame is general and universal and to feel shame is part of the normal state of being (Lewis 1992:12). In a sense, shame is functional as a moral emotion, and regarded as the trait that has implications for personality and social relationships (Lewis 1992:142). An important point to emphasize is that the problem is not in shame as a normal emotion, but in shame in terms of inappropriate attributions. Lewis (1992:240) clearly expresses this as follows:

Of course, it can be pathological if our attributions are pathological, for example, if we have too high a standard, rule, or goals. The point I wish to make, however, is that some attributions are justified (shared by others), and that the shame we therefore feel is normal.

As a result, problematic and pathological symptoms such as depression, rage and narcissistic disorder, and multiple personality disorder can come from prolonged shame, and the shame should be understood in its social context by including certain cultural standards or rules. In Lewis' view, to feel shame requires the ability to compare one's self with one's standards and beliefs. When a failure to meet a standard is seen as a failure of the whole self (i.e. I am bad), shame results. Lewis (1992:75) underscores the negative impact of shame on self-identity as follows:

Shame is a highly negative and painful state that also results in the disruption of ongoing behavior, confusion in thought, and an inability to speak .... The emotional state is so intense and has such a devastating effect on the self system that individuals presented with such a state must attempt to rid themselves of it.

However, since shame represents a global attack on the self, people have great difficulty in dissipating this emotion.

Lewis argues that the experience and expression of shame develops in stages, and that culture and religion have an impact on the formation of shame. Lewis' emphasis on the relationship between shame and culture goes beyond understanding shame as a biological and personal experience and is significant; it opens the way to examine shame within the context of Korean culture.

From what has been discussed so far regarding Lewis' model, it is reasonable to conclude that to create a self-conscious emotion such as shame, it is necessary to go through the cognitive process including the process of acquiring certain standards or rules. To put it precisely, shame can be defined as the "product of a complex set of cognitive activities" (Lewis 2007:136).

### **3.2.3 Gestalt: The Integrative and Systemic Approach**

Whereas the psychoanalytic approach accentuates the unconscious and defence mechanisms, the focus of Gestalt theory is on self-awareness, self-regulation and the experience of the present state. Wheeler and Jones (1996:65-67) are of the opinion that the explanation of shame in a purely individualistic perspective of the self has limitations. This view, which has support from other Gestalt researchers such as Yontef (1996) and Lee (1994), is based on two important elements. Firstly, the classical psychological approach has the problem of oversimplifying the mechanism of perception and does not reasonably deal with the issue of "the self" as a whole field of organization (Wheeler 1996:27-28). Secondly, in the classical psychological approach, as a hyper-individualistic model, it is difficult to deal with shame because of its tendency to be hidden and overlooked (Wheeler 1996:37-38).

Those who hold this position claim the necessity of a new paradigm to explore shame in a more valid way. Wheeler (1996:25) argues that, in order to do this, an integrative perspective, including human nature and developmental process altogether is required, and the

presuppositions and assumptions of a new model can be founded in the Gestalt field model. With regard to the integrative character of the Gestalt model, Wheeler (1996:382) consistently argues that the starting point of the various Gestalt field models is individual phenomenology, and the model integrates all recognized approaches – Freudian, behaviourist, cognitive and social approaches.

Lee, R G (1996:7) presents three main points of the experience of shame: 1) Shame is a relational phenomenon and a regulator of social interactions; 2) A psychological perspective with a relational foundation is the best way to view shame; 3) The Gestalt model focuses on the mutual relationship and interactional process. The self-organization process has a tendency to develop towards health, when given enough support and, in conditions of insufficient support, the self feels frustration, and ultimately shame occurs (Hamilton 1997:8). In other words, a breakdown in the self-process produces the feeling of worthlessness and uselessness and this feeling is the core which, in turn, leads to shame (Yontef 1996:353-354).

In the Gestalt framework, shame is not understood as an inner private affection, but as a regulator to estimate the acceptability or unacceptability of the personal self in the field of experience that happens as part of the integrative self-process. Lee (1996b:19) and Hamilton (1997:57) assert that shame is a major regulator within the field and, without its function as a regulator, the person will not be able to support any sense of self. Lee, R G (1996:10) succinctly expresses this point as follows:

Shame is a major regulator of the boundary between self and other. It is a field variable, a ground condition that is the opposite of support. And together with support, shame is an integral aspect of all contact processes, continually informing the self of the possibilities of contact in the field ... Support allows the person to take risks; Shame induces the person to pull back when there is no immediate support.

The understanding of the self helps us to understand the concept of shame in the Gestalt model. Wheeler (1996:27-28) criticizes the Christian traditional view of self for separating soul from the physical, and the classical psychological approach for describing self as



biological energy. In the Gestalt model, the term of self denotes “an ongoing constructive activity of resolving the field of experience into wholes of meaning” (Yontef 1996:353). The sense of self in the ongoing process is firstly affected by the contact between family members, especially parents, and will be formed through interpersonal contact within the social shaping process.

In particular, parental shaming, whether they recognise it or not, may play a decisive role in triggering shame in the period of growth toward adulthood by introjection.<sup>54</sup> In this sense, shame is a learned sense that includes affective and cognitive components, and a learned reaction to other affects. According to Yontef (1996:374), the focus of shame in the Gestalt theory can be summarized as follows: “A person who is shameless is thought to lack an appropriate sense of context and of his or her own limits. Appropriate guilt and shame are necessary for healthy functioning.”

Consequently, Lee, R G (1996:7-18) and Stein & Lee (1996:106) consider shame to be the same as any lack of support, and assert that shame gradually affects all contact processes.<sup>55</sup> Therefore, it seems reasonable to conclude that the phenomenon of shame in the Gestalt model has a substantial relationship with the norm, culture or field and functions as an element of social control.

### **3.3 THE SOCIO-CULTURAL APPROACH TO SHAME**

Although the research of shame has been vigorously developed within a clinical-psychological paradigm that focuses on the personal and individual aspects, as above discussed, some researchers give special attention to the cultural and social differences of the phenomenon of shame (Pattison 2000:55). Scheff is regarded as the most prominent

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<sup>54</sup> “To introject something is to take it in whole, absorb it, to copy it, or to ‘swallow’ it without reflecting upon it ...” (Erving & Miriam 1974:56-57). “With introjects, people behave as if these concepts, beliefs, or ideas were in fact their own ... some common introjects are: “Big boys don’t cry;” “Good girls are polite;” “Only weak people work for the underdog;” and “Never ask for help” (Hamilton 1997:123-124).

<sup>55</sup> Yontef (1996:368), having a different view to Lee and Wheeler, asserts that lack of support is not always associated with shame, but rather with anxiety.

contemporary sociologist to have devoted attention to shame (cf. Brannan 2005:129; Pattison 2000:53). The cultural anthropological understanding of shame in the Mediterranean world will be alluded in the next chapter (Chapter 4) to discuss the issue of shame and culture in Christian religious and theological context.

### 3.3.1 Scheff<sup>56</sup>: The Sociological Dimension of Shame

The sociological understanding of shame focuses on the failure and threatening of social bonds. Several scholars (cf. Goffman 1982, Lewis 1971, Lynd 1958, Sennett 1980, Sennett & Cobb 1973, Elias 1978; 1982) have advocated the sociological aspect of emotions like shame. Scheff (2000b:96) tries to develop a definition of shame in terms of sociological emotion based on the work of the aforementioned pioneers.

Scheff (2000b:97-98) followed up the results of Elias' analysis of the process of civilization in Western societies, that is, the fact that the interest in and awareness of shame is reduced in spite of the fact that shame is increasing in modern societies. Moreover, Scheff (2006:138), following Lewis' terminology<sup>57</sup> – 'unacknowledged shame', 'bypassed shame' and 'overt shame' – asserts that certain shame states are not experienced in consciousness, but are either unconscious or misnamed, and for this reason, it is not easy to study shame through the testimony of subjects. Furthermore, Scheff develops his sociological approach of emotions further, particularly emphasizing the significance of shame for social bonds (Cosgrave 2007:1).

Scheff bases his assertion on three important elements. Firstly, the term shame is described as being a result of threat to the bond, and the phenomenon of shame is shown by various

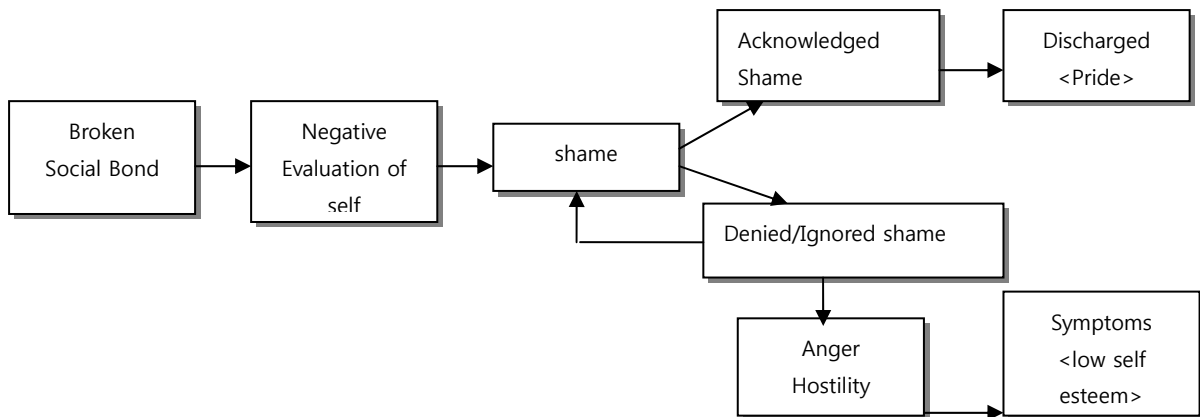
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<sup>56</sup> Although Thomas Scheff introduces various notions and an innovative approach to understanding human behaviour in terms of social structure, this researcher limits the discussion to shame for the purposes of this dissertation.

<sup>57</sup> Scheff (2000a:61-62), on the basis of Helen Block Lewis' work, asserts that shame can be unacknowledged and unacknowledged shame is of two types – overt shame, being characterized by furtiveness, confusion, that involves emotional pain which is misnamed; bypassed shame, being expressed by out-facing the other, and hyperactive thought or behaviour. Refer to *Shame and Guilt in Neurosis* (Lewis 1971); *Violent Emotions: Shame and Rage in Martial quarrels* (Retzinger 1991) for a more detailed discussion of 'unacknowledged shame'.

cognate emotions – embarrassment, shyness, feeling of rejection, etc – and variants. Secondly, it is too constrictive to assume that shame is only considered as a negative and crisis emotion. Thirdly, humans are inherently social, and their “most crucial human motive” is to maintain their social bonds (Scheff 1990:4). Scheff’s idea of shame is diagrammed in Figure 3-1.

Figure 3-1: Scheff’s understanding of shame



Scheff (1998:101), who is considered the first social scientist to study the correlation between shame and violence, emphasizes the link between certain emotions like shame, pride and social relationship. Scheff (1998:101; 1999:159) argues that while pride and shame are powerful emotions that strengthen the social bond, pride is felt when people maintain the social bond, and shame is felt when the social bond is threatened.

Shame functions as a basic cause of the exacerbation of conflict and acts as an aggregative factor. In particular, if shame is hidden or denied, it directly results in anger and aggression, and this phenomenon may be innermost to destructive conflict in the individual personality and in the social structure (Scheff & Retzinger 1991:3).

Scheff (2000a:53-54) defines shame as the “master emotion”, meaning that shame may exert an activating effect on other emotions such as anger, grief and fear for the three following reasons:

First, for individuals, shame appears to be an automatic signal of the possibility of moral trespass ... Second, normal shame signals the state of the social bond

... Third, unacknowledged shame, a prevalent form of shame, can interfere with the discharge of painful emotions such as anger, fear, grief, and shame itself.

According to Scheff's assertion, shame refers to a family of emotions, including various emotional states such as mild embarrassment and intense humiliation. The phenomenon of shame is related to the simultaneous involvement between self and other. In other words, "shame is the emotional aspect of alienation, just as alienation is the relational aspect shame" (Scheff & Retzinger 1991:169).

The starting point of shame is the broken social bond. When the social bond is broken, the people involved perceive a lack of respect and a negative evaluation of self, by others and by self. Shame, as a result of the negative evaluation, can be acknowledged or hidden/ denied. Scheff (2000a:41-43) also attempts to identify biblical sources to clarify shame. He asserts that the story of Adam and Eve implies that shame as self-conscious emotion plays a central role in humanity.

Furthermore, on the basis of the confrontation between Job and his friends, he claims that shame is the most social and self-conscious emotion and includes biological, psychological and sociological factors. Because the Old Testament contains more references to pride and shame than to guilt, and the New Testament has more references to guilt than to shame, Scheff disagrees with the interpretation of ancient and modern societies in terms of guilt cultures versus shame cultures. According to him, the distinction between guilt cultures and shame cultures is misleading, and the function of shame in social control has not decreased, but become surreptitious.

Scheff (2001b:217) regards shame as a signal reminding actors to try to deal with a threat to the bond of a relationship, and emphasizes shame as a social emotion and the biological inherent character of shame as well, on the basis of Lewis' description on shame (Scheff 2006:58). Therefore, it is reasonable to conclude that Scheff's description of shame is not always negative or that it excludes the biological understanding of shame in spite of his emphasis on the sociological aspect of shame.

### 3.3.2 Towards a Cultural Understanding of Shame

A cultural approach to emotions focuses on cross-culturally divergent modes of emotional experiences and processes. Benedict (1947:222-223), in her book *The Chrysanthemum and the Sword*, which is considered the starting point of the research of shame in different cultures, differentiates between Japanese culture as a shame culture and American culture as a guilt culture as follows:

True shame cultures rely on external sanctions for good behaviour, not, as true guilt cultures do, on internalized conviction of sin. Shame is a reaction to other people's criticism ... but it requires an audience or at least a man's fantasy of an audience. Guilt does not.

Benedict (1947:224) describes shame in Japanese culture as the source of virtue, and the failure to follow good behaviour that is congruent with the standard expected in a particular group. That is, in Japanese culture, “a man who knows shame” is regarded as “a virtuous man” or “a man of honour”. Mead (2003:307), also attempting to classify cultures by observing and comparing shame in the Samoan culture and the American Indian culture, concludes that shame in Samoa is distinct from the American Indian culture, and is connected with social relationships and ideas regarding the unsuitability of oneself. In this view, shame is not detached from cultural norms and values, and implies virtuous factors. This virtuous feature of shame is founded in several cultural studies (cf. e.g. Bedford & Kwang-Kuo 2003; Jin Li & Fischer 2004; Leeming & Boyle 2004).

Pattison (2000:55) reports that recent cross-cultural studies recognise that there are significant differences in the various ways that shame is present and is used in different cultures.<sup>58</sup> Jin Li (Jin Li & Fischer 2004:768), assistant professor of Education and Human Development, at Brown University, asserts the necessity of a cultural investigation of shame

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<sup>58</sup> For example, see Kitayama (Kitayama, Markus & Matsumoto 1995:439-464), Miyake & Yamazaki (1995:488-504), Okano (1994:323-339) and Leim (1997:365-392), Johnson, *et al* (Johnson, Danko, Huang, Park, Johnson & Nagoshi 1987:357-364).

on the basis of recent cross cultural research.

Cultural researchers (Bedford & Kwang-Kuo 2003:129) suggest the significance of a cultural perspective for an adequate understanding of shame, and propose five problematic points that seem to be overlooked when conceptualizing shame and guilt without considering cultural differences: (1) cross cultural difference of the role of shame; (2) proneness to experience guilt or shame may vary with cultural background; (3) the difference between the types of shame and guilt across cultures; (4) cross-cultural difference in the conceptualization of the self; (5) different linkage of shame and guilt to morality.

Although there is an argument as to whether self-conscious emotions are genetically encoded and universal across cultures, or have variety across cultures, researchers of emotion generally agree on the significance of the relationship between self-conscious emotions and group norms and values in a specific culture (Goetz & Keltner 2007:153-157). Kitayama, Markus and Matsumoto (1995:2), representative of recent cross-cultural researchers, also assert that emotions are not to be understood as simple biological events, but as products of social and cultural processes.

Emotions, in terms of a cultural perspective, are embedded in cultural patterns. This is specifically true regarding self-conscious emotions<sup>59</sup> such as shame, guilt and pride. Kitayama and his co-workers (Kitayama, Markus & Matsumoto 1995:439) asserts that self-conscious emotions cannot exist without considering the social context and it is necessary to consider interpersonal or social context to understand self-conscious emotions such as shame.

However, it is not easy to determine what the social or interpersonal context of emotions means from a cultural perspective. As far as this obstacle is concerned, Kitayama (Kitayama, Markus & Matsumoto 1995:440) recognises two central points: “the meaning and practices of the self and the meaning and practices of the relationship between self and others”. Several

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<sup>59</sup> Although all emotions are “self-conscious” in the sense that they are generated by an interaction between the self and its surroundings, Kitayama (Kitayama, Markus & Matsumoto 1995:441) uses the term very restrictively. That is, “self-conscious emotions” for him refer to certain emotions such as shame, guilt and pride that derive from “evaluations that have the self as their primary focus”.

psychologists (cf. e.g. Babcock & Sabini 1990; Bedford & Kwang-Kuo 2003; Niedenthal, Tagney & Gavanski 1994) suggest the significance of the connection between shame and self.

According to the research of Markus and Kitayama (1991:224-253), and of Morris and Peng (1994:949-971), self-conception in Western cultures is in total contrast to that in Eastern cultures. The interdependent self that is characteristic of Eastern cultures relies on one's social relationship with others and implies the self in groups – considering family members and friends as extension of the self. In contrast, the independent self that is the characteristic of Western cultures is related to internal attributes and personal characteristics. The results of cross-cultural research (cf. e.g. El-Jamil 2003; Kitayama, Markus & Matsumoto 1995:439-464; Rusch 2004:236-248) support the cultural variation of self-conscious emotions such as shame.

Shame is called a “moral emotion” (Tagney 2002:1491) in the sense that self-conscious emotions such as shame, guilt and pride are evoked by self-reflection and self-examination, and interrelated with responsibility and moral judgment (cf. Fessler 2004:207-262; Goetz & Keltner 2007:166; Tagney, Stuewig & Mashek 2007:21). Furthermore, shame in some cultures – Chinese (Fung 1999), Japan (Kitayama, Markus, Matsumoto & Norasakkunkit 1977), and Indian culture (Menon & Shweder 1994) – is not considered merely a negative emotion but an essential and positive moral capacity. Jin Li and Fischer (2004:794) emphasize the specific character of shame in these research findings as follows:

While some cultures may regard it as harmful and undesirable to people's health, the Chinese adopt a different view and practice. For them, shame is an essential social and moral emotion, a virtue. Developing a sense of shame is an important life task in becoming a full member of their culture.

Wallbot and Scherer's research (1995:465-487) of shame, which was conducted on 37 cultures, shows results consistent with the conceptualization of shame in Chinese culture.<sup>60</sup>

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<sup>60</sup> Rozin (2003:278-283) asserts that the cultural differences in shame is not because of the attribution of shame but because of the method of classifying emotions. Breugelmans & Cremer (2007:93-94) also point out the differences in lexical meaning found in various cultures. Therefore, the researcher believes that we need to be more cautious in arriving at a

Therefore, in the light of the results of cross-cultural research on shame, it seems reasonable to consider the social context, norms or values, and concept of shame in terms of cultural interpretation to understand shame better in a particular cultural context, especially in Korean culture.

### **3.4 CONCLUSION AND SOME REMARKS FOR THE NEXT CHAPTER**

Thus far, the discussion has focused on shame in terms of psychology and socio-cultural anthropology. We have seen that people's understanding and description of shame depends on the perspective of each approach.

[1] It has been observed that the perspective of each approach strongly affects the understanding of shame. In the psychoanalytical approach, shame is mainly dealt with in terms of instinct, the unconscious, and gender roles. The phenomenon of shame in the biopsychological and cognitive model is not viewed as a drive, but an emotion or feeling; this is emphasized by the biological and the cognitive aspects. In a sociological-cultural approach, shame is the product of social and cultural phenomena, and thus the understanding and role of shame differs according to each culture.

[2] Each model's understanding of shame emphasizes only one aspect of this emotion. This could cause one to overlook other aspects, and may result in a biased conclusion. The psychoanalytical approach neglects social roles and relationships, and the biopsychological and cognitive model does not adequately account for cross-cultural variations in emotional display.

[3] The results of cross-cultural research on shame suggest the need to consider seriously social and cultural contexts for a more adequate understanding of shame in a particular culture.



[4] From what has been discussed above, we can conclude that the phenomenon of shame is the product of complex cognitive and biological activities reflecting cultural factors, and it has both a positive and negative impact on the process of self-formation and self-identity in anthropology. The point of each approach regarding the influence of shame on human self-understanding (anthropology) is briefly summarised in Table 3-1.

[5] In conclusion, each approach makes significant efforts to explain the experience of shame, but generally these understandings of shame are subject to a biological, physiological, and psychological bias. Although shame is multifaceted in terms of its function and characteristics, most researchers view it as a negative, psychological phenomenon, or a defence mechanism used unconsciously.

Therefore, we need a more comprehensive overview of the insights from each approach in order to understand shame in the framework of practical theology. In the following chapter, we will examine theological and biblical descriptions of shame.

Table 3-1: Summary of understanding of shame from various perspectives

Anthropological Perspective	Definition of Shame	Origin of shame	Impact of shame on anthropology
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#### Psychoanalytic/ Hermeneutical Approach

Freud	Intra-psychic conflict	Desire to hide something personal	Defensive function that represses sexual experience and morality	To protect and defend the self against drive
Erikson	Developmental stage	Being afraid of Exposure	Too much or too little bowel and bladder training	- Vulnerable and inferior identity - Element of conscience in self-identity
Wurmser	Psychoanalytic standpoint	Significant defence against the other	Expectation and incongruence with wishful expectation	- Fragile of self-identity - Protect the self from overexposure

#### Biopsychological/Cognitive Approach

Tomkins	Affect theory/ Physiological-biological perspective	Negative, ambivalent affection, sickness of the soul	Affective auxiliary to the affects of interest -excitement	Interfere with on-going process of identity
Lewis	Cognitive attributional theory	Self-conscious emotion through self-awareness and self-evaluation	Compare one's set with one's standard or belief	Disruption of self-identity

#### Sociological/ Cultural approach

Gestalt	Self recognition/ self as on-going constructive activities	Relational phenomenon, regulator of social interaction	Substantial relationship to the norm	Integration of self process
Scheff	Sociological emotion/ self in social bond	Main emotion to activate other emotion/ Powerful emotion to guard social bond	Results in threat to the social bond	Guard the self in social bond
Cultural	Cross culturally divergent mode	Cross culturally different/ related to norm and value	Production of social and cultural phenomenon	Facilitate moral capacity

## **CHAPTER 4. SHAME WITHIN A PASTORAL THEOLOGY: TOWARDS A BIBLICAL AND CHRISTIAN SPIRITUAL UNDERSTANDING**

### **4.1 INTRODUCTION**

The main concern in this chapter is the understanding of shame within a theological framework. The study works with the basic assumption that for the understanding of shame, human beings should be understood and assessed within the covenantal relationship between God and human beings. Shame should therefore be interpreted within the framework of a Christian spiritual perspective as well and not merely as a cultural and social phenomenon within an existential process of self-development and self-understanding.

The first part of this chapter examines the ways in which certain aspects of Christian theology within the Korean Presbyterian Church can intersect with personal experience to generate or encourage a sense of shame. The researcher will particularly consider the doctrine of God because the idea of God may have a different impact on people and the phenomenon of shame.

It is suggested that the scripture, particularly the Old Testament, seems to provide a rich context for studying the phenomenon of shame due to the prevalence of shame language (Schneider 2005:1161; Klopfenstein 1972:29,118; Seebass 1975:53).<sup>61</sup> Therefore, the researcher will examine the biblical usages of shame and different biblical scholarly perspectives on shame in the Old Testament and the New Testament.

In the last part – in order to provide a theological framework for the understanding of shame as an element in processes of Christian spiritual formation – the researcher will deal with

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<sup>61</sup> Seebass (1975:53) states that “it (*bôsh*) is noteworthy that the great prophets used this root in speaking of the catastrophe of their people before God, and that they branched this dimension at a crucial moment in the history of their people”.

Capps's reflections on the depleted self and the role of shame, Augsburg's analysis of shame within the dynamics of a cross-cultural perspective (intercultural factor), and Pattison's multidisciplinary, social and systemic community (systemic factor).

## **4.2 TOWARDS AN UNDERSTANDING OF SHAME WITHIN THE KOREAN PRESBYTERIAN CHURCH**

Despite the complex and ambivalent relationship between shame and Christian thought and practice, theological images and ideas from a Christian theological tradition may have interacted with people's conscious and unconscious beliefs and internalized objects (Pattison 2000:234). It is therefore argued that theological trends within the Korean Presbyterian Church play a significant role in parishioners' understanding and experience of shame. That is, Christian theological trends within the Korean Presbyterian Church may intersect with personal experience to generate or reinforce a sense of shame. The researcher shall also argue that the experience of shame within the Korean Presbyterian Church should be understood within the context of its theological tradition.

At this stage, it would suffice to discuss briefly theological trends within the Korean Presbyterian Church. In this section, the researcher will not provide a detailed history of the Korean Presbyterian Church, but will focus on the theological tendency, features of spirituality, and theological anthropological understanding of God through a literature survey.

### **4.2.1 Schism within the Korean Presbyterian Church**

During the Japanese occupation (1910-1945), under the threat of Japanese police, the worship of "Shinto shrine"<sup>62</sup> was forced and illegally approved by the General Assembly of the Presbyterian Church in Chosun (GAPCC), despite the resistance of many Christians,

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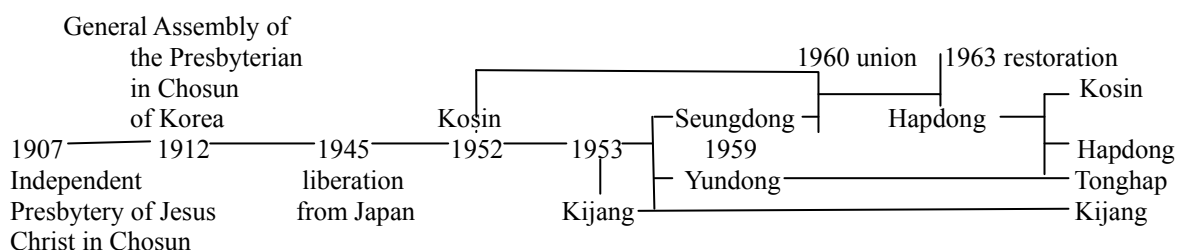
<sup>62</sup> Choi, D S (2005:149) states that "Shinto is the doctrine that the Japanese people, particularly the emperors, are directly descended from the sun-goddess, whom the Japanese call '*Amaterasu-omikami*'. The ending kami is a polytheistic usage indicating Japanese ancestral gods and the emperors of Japan".

including pastors and lay people.<sup>63</sup> During the Japanese occupation, the most common images in sermons and prayers were the Cross, death, martyrdom and suffering of Jesus (Kim, S S 2004:123-125). These images were relevant to national suffering and the parishioners' situation under Japanese oppression.

After Japan was defeated in the Second World War, different responses to the Shinto shrine caused division in the Korean Presbyterian Church. The freed Christian leader, who was imprisoned due to resistance to Shinto shrine worship, emphasized the confessional spiritual restoration of the Church and formed a new Presbyterian body on 11 September 1952.<sup>64</sup> The conflict regarding the view of Scripture *per se* brought about the second major schism between the orthodox majority and contextualists, and as a result, the denomination divided into *Yejang* (The Presbyterian Church of Korea) and *Kijang* (Christ Presbyterian Church of Korea).<sup>65</sup>

The third division within the Korean Presbyterian Church took place between the Evangelical Orthodox (*Seungdongpa*, later *Hapdong*) and the Ecumenical Orthodox (*Yundongpa*, later *Tonghap*), except *Kosin*, in 1959 regarding to the issue of ecumenism. Diagram 4-1 below shows the major divisions of the Korean Presbyterian Church:

Diagram 4-1: Division of the Korean Presbyterian Church



<sup>63</sup> See chapter 6 of Choi, D S (2005)'s book and chapter 4 of Kim, H K's doctoral dissertation (1998) for detailed information of Shinto shrine and the responses of Korean Presbyterian Church to it.

<sup>64</sup> This body is called "Korean Presbyterian Church, Kosin", which the researcher belongs to. It is strongly conservative, and emphasizes the following three aspects: 1) An orthodox Reformed faith, 2) Purity of Christian living, 3) A martyrdom spirit in the pursuit of orthodoxy and orthopraxy (Kim, H K 1998:145).

<sup>65</sup> While the contextualists viewed Scripture critically and dialectically, and accepted higher criticism as a study method of the Bible, the orthodox majority insisted on the inerrancy of the Bible and verbal inspiration (Oh 2007:158; Choi, D S 2005:377).

#### 4.2.2 Features of the Korean Presbyterian Church

Since the first Protestant missionaries came to Korea in 1884, they reached the people by proselytizing through indirect ways such as medical and educational work, and Protestant Christianity started to become a new community and religion in Korea (cf. Baker 2006:289; Park 2003:20-23; Lee, S K 2007:19). In response to the Great Revival Movement in 1907, ‘the Independent Presbytery of Jesus Church in Chosun (IPPC)’ was established in the same year. Five years later (1912) the ‘General Assembly of the Presbyterian Church in Chosun’ was inaugurated for the purpose of founding one church in the Reformed faith (Choi, D S 2005:68-69).

According to Gwak (2000:156), “the early American missionaries who came to Korea were highly influential in forming the theological tradition of Korean Protestantism”. The major theological tradition in Korean Protestantism, especially the Korean Presbyterian Church, can be outlined as Biblicism,<sup>66</sup> and very conservative and evangelical Christianity (Lee, S K 2007:53-54; Kim, H K 1998:52; Shearer 1966:196).

Choi, D S (2005:88) gives an illustration of the influence of Biblicism in the Korean Presbyterian Church as follows:

One of the doctrines to be believed was that of Scripture itself. Thus the most important and fundamental way in which human beings were to respond to the Bible was with intellectual assent to the doctrinal propositions asserted therein. To be a good Christian meant to have a faith, first all, in the doctrine of Scripture.

The major theological tradition in the Korean Presbyterian Church has been influenced by conservative Calvinism and Puritan spirituality (cf. Joo & Kim 2006:485; Choi, D S 2005:56-57,307; Kim, H K 1998:29). A typical Korean Presbyterian Church did not allow parishioners

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<sup>66</sup> It refers “pejoratively to the uncritical, literal interpretation of scripture, particularly to a method that fails to distinguish between the scriptures and that to which the scriptures bear witness” (Soulén & Soulén 2001:25). In this section, the researcher follows Lee who defines Biblicism as “the tendency that does not seriously consider doctrine, creed or theological tradition although it emphasizes strong ethics based on a literal interpretation of the Bible” (Lee, S K 2007:54).

to drink alcohol, to play cards, to dance, to attend the theater, etc, and parishioners were religiously enthusiastic and legalistic. On the other side, a conservative Calvinistic way of thinking and faith, to a remarkable degree, was impressed upon parishioners in the Korean Presbyterian Church (Choi, D S 2005:59; Conn 1966:47).

Choi, D S (2005:429) argues that the predominance of conservative Presbyterianism in the Korean church resulted in an acceleration of dogmatism and exclusivism:

Dogmatism is a form of integralism: either everything is right or everything is wrong. This mode of understanding of reality was very useful for the polemics against the enemies of both from within and outside of the church ... The increasing spirit of dogmatism and exclusivism rooted in the conviction that each one's belief is absolutely right while the other view is false, a total lack of rationality, penitential discipline, order, unity, peace, and love. All are serious problems of the Presbyterian churches in Korea today ... Such dogmatism, condemnation, and exclusivism are found not only in the orthodox community but also, with equal vigor, in the contextualist community.

Yu (2009:94,101) recalls the Bible-centered and conservative tendency of the Korean Presbyterian Church by identifying the theological position of representative theologians – who played a vital role in the rehabilitation of the Korean Church after liberation from Japan, and in forming the Korean Presbyterian Church (*Kosin*) – as “Biblicism” and “biblical conservatism”.<sup>67</sup>

Biblicism makes pastors refer to a particular doctrine instead of considering specific texts in the pastoral situations. As Louw (2000:381-382) observes, “The pastor tries to correct a problematic lifestyle with the correct theology or doctrine, and the church's dogma then becomes more important than the painful suffering of the parishioners”.

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<sup>67</sup> Lee (2001:86-88) asserts that it is insufficient to consider the theological tendency of the early Korean Presbyterian Church as ‘Reformed’; rather it is more reasonable to regard it as ‘conservative and evangelical Christianity’.

#### **4.2.3 Traditional Religion and Philosophy as the Base of an Understanding of God within the Korean Presbyterian Church**

The basic assumption of this research is that an anthropological understanding and assessment of parishioners' experience regarding existential issues demand a theological approach because human beings are not mere objects of research but dynamic entities that need to have a relationship with God. Whereas anthropologists merely attempt to analyze human behaviour with a particular focus on cultural influences, theological anthropology starts from the uniqueness of a person as the creature of God. Louw (2000:141) refers to the significance of theological anthropology as follows:

An anthropology is predominantly descriptive in the human sciences. It entails mainly a phenomenological description of human beings through perception and empirical analysis ... But a theological anthropology should move further: it should include an understanding of humans as moral and spiritual beings in terms of their awareness of the ultimate, and their relationship with God

Pastoral anthropology, which is particularly concerned with analyses of faith, deals with several elements such as sin and redemption, self-identity and perception of God as well (Louw 1999:45; O'Connor 1998:60-71). In this section, special attention will be devoted to God-images from the perspective of Korean religious and philosophical traditions based on a presupposition that Korean people's perception of God, especially parishioners within Korean Presbyterian Church, depends much on the Korean cultural and religious context.

God-images, referring to one's experiential and conceptual understanding of God, affect, either positively or negatively, an individual's ability to cope with various existential issues and stresses (cf. Aten, Moore, Denney & Bayne *et al* 2008:249; Brokaw & Edwards 1994:357). Moreover, the parishioner's perception of God depends on their own context or culture, and is linked to his/her experiences and understanding of God within specific contexts (Louw 2000:330). Louw (2008:72-73) argues that people's understanding of God is related to the context within which they live, and it plays an important role in pastoral care. Therefore, in order to understand anthropology within Korean culture, it is necessary to



survey Korean culture, especially its religious and philosophical traditions (Jung 1991:124). In this section, God-images will mostly refer to Koreans' experiences and understanding of God within their own context.

Scholars agree that there are major religious and philosophical traditions of Confucianism, Buddhism, Shamanism and Christianity in the Korean culture (cf. Chung, Lee & Jung 1997:133; Wagner 1993:20; Grayson 2002:2; Hurh 1998:17; Brown & Brown 2006:45; Lee, S T 1996:60). Although the understanding of God in Buddhism is not clearly expressed and vague due to the features of Buddhism itself, Korean Buddhism, in terms of its understanding of God, represents the form of a composite of other religions such as Shamanism, Taoism, etc (Watts 1995:6-7).

The image of God as the "Heavenly omnipotent Ruler and ultimate Reality" is found in Taoism. *Okhwang-Sangche* (the jade emperor: 玉皇上帝) is used as a representative to illustrate the most supreme of Taoism. As the ruler of Heaven and Lord of the Imperial Court, God has the ability to control the happiness and misery of life, and to fulfill human desires such as longevity and health (Kim, S H 2005:32-34).

Even though Shamanism has not only logical explanations as a religious system, it also has the most considerable effect on the religious life of the Korean people (cf. Grayson 2002:230; Kim, J H 2004:133; Walraven 1983:247; Yoo 1986:87). Furthermore, it is generally accepted that Shamanism greatly affected the Korean Christian conception of God (cf. Kim 2000b; Oak 2001; Chung 1982:622-624; Lancaster 2006:155-159)<sup>68</sup>. Therefore, the researcher will explore the representative God-concept in Korean shamanism in more detail.

Shamanism is defined as "a native religion viewing nature as full of spirits to be worshipped", and various kinds of spirits exercise super-human powers to bring about either blessings or curses (Choi, D S 2005:26).<sup>69</sup> Although it is not easy to present the characteristics of

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<sup>68</sup> Shearer (1966:30-31) attributes the growth in Korean churches to the significant influence of shamanism in Korean culture.

<sup>69</sup> Given the purpose of this research, it is not necessary to discuss the origin of shamanism and the uniqueness of Korean shamanism. For further details regarding Korean shamanism, see Hwang's (1997).

shamanism in a word, its core rests on the fulfillment of practical wishes and this-worldly benefits such as health, male birth and property.

In shamanism, God is generally referred to as “prosperity Guarantor and heavenly frightening Ruler”. Concepts such as “the so-called *Hanunim* or *Haneunim* (heavenly God)”, “*Hananim* (the one and only God)” or “*Ch’unshin*” (the gods of heaven) are used to depict a Supreme God who is the head of all the shamanistic gods (Baker 2002). *Hananim*, in Korean Shamanism, is the Ultimate reality in control of all nature, natural disaster, disease, even death and blessing, and refers to a Supreme God and, above all, the spirits and creatures (Choi, D S 2005:26-27; Kim, T G 1996:239-240). God is portrayed as the almighty that rules and handles everything in the world including life and death, success and failure, and natural phenomena such as rain and wind. Korean animism and shamanism have been so closely intertwined and so prevalent.

In Korean shamanism, various kinds of spirits/gods exist, and they affect human beings’ destinies and daily life.<sup>70</sup> Although *Hananim* is worshipped as “the transcendent origin of all things”, and does not interfere with human daily life (Choi 2006:276, Clark 2000:44) *Hananim*, in Korean shamanism, is recognized as “having some degree of power over the weather, individual fate, and political fortunes, but even there he shares his power and responsibilities with other deities” (Baker 2002:123).

The relationship between *Hananim* and his people, in Korean shamanism, seems to be somewhat ambiguous. Even though we recognise that the relationship between *Hananim* and his people is reflected in Korean shamanism, it should be considered from the viewpoint of a utilitarian relationship (Lee 2008:9-11; Noh 1998:85). That is, people try to appease or manipulate the spirits to bring prosperity, security, etc or to escape disaster, by offering sacrifices and performing rituals. Noh (1998:106) remarks on the significance of this

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<sup>70</sup> According to Kim, T G (1995:28-285), there are 273 kinds of spirits (gods) and these can be subdivided in natural gods and human gods. Clark (2000:44) described the population of gods in Korean shamanism as follows: “Some spirits are related to natural phenomena like win and water. Others are related to particular places, recalling events or people who are associated with the places; others are the ghosts of important people who are worthy of worship; others are more dangerous death spirits of people who have died tragically and are swirling around in the spirit world waiting for revenge. And others are disease spirits that make people sick.”

relationship as follows:

In contemporary Korean shamanism, it is believed that gift and food sacrifices open up a channel of communication between the profane world of human beings and the world of the spirit for these make spirits glad and ensure continued favors.

Korean people have the tendency to rely on supreme beings only in situations in which they feel limitation, without an ontological relationship with, and awareness of God. As we have seen, the more general notion of the understanding of God/gods in Korean shamanism is of the animistic/polytheistic characteristics, absence of an ontological relationship between God and human beings, and a this-worldly orientation. Concerning this, Louw's (2000:328) explanation about the analysis of religion from a pastoral analytical point of view is noteworthy:

Religion is misused as a 'magic wand.' Superstition implies that the person believes in the blessing of God, rather than in the God of the blessings and his faithfulness to his promises. Religion and faith become an 'insurance policy' against crises. Faith becomes merely a manipulating factor, thereby degrading God to the level of human needs (faith as need fulfillment and satisfaction).

#### **4.2.4 The Influence of Theology on the Understanding of God in the Korean Presbyterian Church**

We can argue that specific images of God were identified within the Korean Presbyterian Church. The contribution of Kim, S S (2004:123-154), on the perception of God in terms of the ecclesial spirituality of the Korean Presbyterian Church, is helpful towards the understanding of God-images in the Korean Presbyterian Church.

He (2004:110) categorized the spirituality of the Korean Presbyterian Church into three historical phases: formative period (1885-1960), the period of growth (1960-1993) and the declining period (1993-present). The tragic suffering of Koreans under Japanese rule and the

calamity of war seem to have had an effect on parishioners' understanding of God. Korean Christians' suffering and affliction was interpreted as the Cross and suffering of Jesus. Kim, S S (2004:125) describes this tendency as follows:

The tragic suffering of Christians was connected with Jesus' suffering on the Cross. But it was also identified with national suffering. Importantly, those images suggest and/or operate paradoxically as a vital power of salvation in the believers.

After the 1960s, the image of the "So-good-God" or the God who satisfies human existential needs prevailed, with economic development and material prosperity (Kim, S S 2004:143). In this image, God's function of performing something *for* people was highlighted but the image of a suffering God and the Cross was overlooked. The significant issue at this stage was "growth" inside and outside the Church.<sup>71</sup>

The Fuller Church Growth Model<sup>72</sup> has greatly influenced Korean churches – including the Korean Presbyterian Church – since the 1970s. Although we cannot disregard the importance of growth as such, other factors such as ethical values need to be considered. As Kim, S S (2004:154) pointed out, "excessive competition and a material-oriented value system caused by the spirit of capitalism have given rise to various psychological problems and inner hurts in people's experience".<sup>73</sup>

In the process of modernization in Korean society, it is inevitable to avoid various kinds of problematic phenomena such as social disorganization, unequal distribution of wealth, sociological instability, etc. The Korean Presbyterian Church today is also experiencing a decline in its growth rate and its credibility. At this stage, parishioners can easily reduce God

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<sup>71</sup> In 1963, the South Korean government launched an aggressive program of export-led economic development under President Park, Chung Hee's leadership, and achieved massive economic development in a short period.

<sup>72</sup> Fuller Theological Seminary has developed a theory of mission and church growth under the guidance of Donald McGavran. For more details, cf. Gwak's (2000) doctoral dissertation, chapter 3.

<sup>73</sup> See the book of Jo & Jung's (2008) for examples of socio-psychological problems in Korean society. They point out the seriousness of socio-psychological instability by examining the rate of and tendency towards suicide in Korean society.

to a being that exists only to serve human needs, inner comfort or outward provision. That is, a concept of an impersonal God functioning in the service of people's psychological and physical needs is highlighted. As Kim, S S (2004:154) writes:

Faith degenerates into an act of manipulating God and the grace of God being replaced by recompense. God is no longer one who speaks to man, but merely a slave controlled by man's interest.

As regards the understanding of God in the Korean church, Chapman & Chapman (2006:69)'s comment is suitable:

... there is a real risk that people can come to regard God as a sort of divine vending machine, bound to automatically grant their wishes if they just use the right prayer formula. This perspective can lead to a very arrogant attitude (I and God can do anything we want) ...

#### **4.2.5 Encounter between the Korean Churches and the Religious and Philosophical Tradition**

The objective of this section is to identify the main issue – understanding of God – that results from the encounter between Christianity in Korea, especially the Korean Presbyterian Church, and religious and philosophical traditions.

Kim, Y J (2000:118-119) argues that Korean religious and philosophical traditions have been consciously or unconsciously absorbed into Protestantism, especially taking in the important themes of a this-worldly life, the concept of *Hananim*, the image of God as the saviour, etc. The concept of *Hananim* in Korean culture was recognised by Protestant missionaries of the early period although the concept was not identified with the monotheism of the Judeo-Christian tradition (Choi, D S 2005:27-28; Kim, J H 2004:144). Clark (1961:196) indicates *Hananim* in Korean culture as follows:

*Hananim* is unique. There is scarcely a question that he goes far back into the

dim ages of Korean history long before any of the foreign religions came into the country ... The Protestant Christians of the country have seized upon this word and have defined it and defined it until, for the Christians, it holds all of the content in the English word of God.

In Korea the adaptation of the term *Hananim* was very significant in proving a point of contact between the Korean religious culture and Christianity, thereby allowing for a smooth transition from the indigenous concept of God to that of the Christian image, although the term *Hananim* in shamanism does not fully account for the Christian God (Choi, D S 2005:28; Mullins 1994:92).

However, it is incorrect to consider God in shamanism (*Hanunim* or *Hananim*) as monotheism or as one supreme Creator. *Hananim*,<sup>74</sup> in Korean shamanism, is distant and is far above all spirits such as local gods (*Gibangsin*), goddesses (*Samsin Halmi*), ancestors (*Chosangsin*), and natural spirits (*Jayeonsin*) which can rule and influence human beings and communities. In this sense, it seems to be more reasonable that the idea of God in shamanism is similar to polytheism and animism. Kim (1973:85-86) describes the characteristics of the one supreme God in Korean shamanism when he says:

The idea of God in shamanism is basically polytheistic, animistic, and sometimes pantheistic ... Most Koreans regard *Hananim* as the Supreme Being today. However, in Korean shamanism the concept of the Supreme Being is not well developed. The primitive Koreans assumed without a clear idea or doctrine that *Hananim* created and rules the universe. But he is remote from the world and does not interfere with every detail of the daily life of man. Thus, the primitive Koreans worshipped other deities who were regarded as the controllers of many things. Mountains gods, river gods, and the spirits of ancestors were typical ones.

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<sup>74</sup> The idea of 'Han', implying one, great, total, is a central one in the history of Korean thought. The name of God, the supreme being of the universe, in Korean, is *Hananim* (One supreme being), *Hanunim* or *Hanullim* (the Heavenly being) which are often interchangeably used by many people, for essentially they all mean God as the supreme being (Kim. Y C 2001: 228). The researcher will mainly use 'Hananim' in order to describe the supreme being in Korean shamanism.

When the concept of *Hananim* is merely adapted to present the Supreme God in the Bible without careful consideration, the image of God can degenerate into “the One solving the difficulties of reality”, while “the image of God as the one who has come to us in the middle of tribulation, illness and failure and adversities” becomes inconsequential (Kim, J H 2004:149, Yi 1995:367-369).

The tendency to emphasize the fulfillment of everyday wishes and material interests in Korean churches is attributable to the this-worldly orientation of shamanism. Concerning the impact of the this-worldly orientation of shamanism on Korean Christianity, Kim (2002:296) points out that people request from *Hananim* things that they want, such as money, child-bearing ability, improvement of their position, passing an exam, by doing what they believe he wants them to do, such as fasting, doing good things and forgiving others.

The results of a survey by Gallup Korea (2005) illustrate such an emphasis on a this-worldly orientation. Nearly 41.9 percent of Protestant respondents concurred that heaven or paradise is not to be found in the “other” world but in this world. Furthermore, they regarded this-worldly values such as peace of mind and material blessing as a more significant reason to live for than eternal life.<sup>75</sup>

A survey conducted by Korea Campus Crusade for Christ (C.C.C in Korea) on 200,000 Christian university students substantiates Korean Christians’ general tendency toward a this-worldly orientation. The results show that only 24 percent of respondents agreed that they will pursue the life for the glory of God in the university. The rest were primarily concerned with the immediate problems that they face such as taking a specific license, learning a foreign language and studying for their future employment (Campus Crusade for Christ in Korea 2005).

Even though many features of Korean churches are influenced by the tendency towards a this-worldly orientation, a number of practices – such as all night prayer meetings, meetings

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<sup>75</sup> While 22.7 percent of the respondents selected ‘eternal life’ and 6.1 percent identified ‘meaning of life’ as motive to be a Christian, 59.4 percent and 10.5 percent of respondents recognized ‘peace of mind’ and ‘blessing’ as the highest reason respectively.

in the prayer mountain, the new year blessing worship<sup>76</sup> and various kinds of offerings, particularly *sowonhungeum* (offering of petition) and *gamsahungeum* (offering of gratitude),<sup>77</sup> direct communication with spirits by the shaman (*Mudang*) who has techniques of ecstasy and the control of spirits by ritual technique – have shamanistic concepts at their roots<sup>78</sup> (Noh 1998:80).

Kim (2000a:115) summarises the impact of shamanism on Christianity in Korea as follows:

In addition to the role of the Church as a major force of modernization, it is Christianity's affinity or convergence with the central religious values of Koreans, particularly those of Shamanism that has ensured the rise of the imported faith to social prominence in South Korea. In particular, Christianity has adopted shamanic emphasis on the fulfillment of material wishes through prayers to or communication with spirits as a belief of its own.

Up until now, we have been investigating the nature and influence of Korean traditional religion and philosophy on theological tendencies in the Korean Presbyterian Church. At this juncture, we need to point out that, for the purpose of this study, an understanding of God means the experience and understanding of God by Korean people within their own context. The implication is that the understanding of God (either appropriate or inappropriate) in the Korean Presbyterian Church embraces the Korean religious and philosophical tradition, particularly shamanism, and its theological ideas and practices.

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<sup>76</sup> The New Year blessing worship is a shamanistic ritual usually held the first month of every new year in order to receive blessings from the spirits and to banish bad spirits from the house (Ki, T G 1995:466).

<sup>77</sup> '*Sowonhungeum*' refers to the offering of a petition that dedicates money in an envelope with a list of wishes to be granted, and '*gamsahungeum*' means an offering of gratitude that is performed whenever good fortunes occurred, for example, birth of sons, passing the university or company entrance examination, moving to larger house or apartment, etc (Kim 2000b:121).

<sup>78</sup> Kim (2000b:127) addresses the role of ordained pastors and shamans converged as follows: "... gifted pastors were expected to have the capacity to communicate with the spiritual world and to possess a mysterious power to exorcise diseases ... Korean pastors performed many ceremonies that parallel those of shamans, such as presiding over a memorial service for dead parents at Christian homes or dedicating a service for a troubled business, a newly built house, or a newly established business".



In summary, God-images in Korean religious and philosophical tradition, especially in shamanism, imply the misuse of destructive tendencies such as syncretism, this-worldly orientation, etc as a magic wand. Furthermore, these characteristics, which have been combined – consciously or unconsciously – in a syncretistic manner with the conservative and dogmatic tendency in the Korean Presbyterian Church, had a negative effect on parishioners’ understanding of God. That is, parishioners lack an image of God as a partner who is involved in their relationships and various existential issues, including the experience of shame. This is demonstrated in the following quotation:

In the concept of *Hananim*, God is mainly represented as the One being in charge of prosperity, but the image of God who is the One requesting a good ethical and moral life is neglected. So to speak, in the concept of *Hananim*, God is represented merely as the almighty savior, the One solving the difficulties of reality. However, the image of God as the one who come to us in the middle of tribulation, illness and failure and adversities, is weak (Kim, J H 2004:149).

We examined the features of theological trends within the Korean Presbyterian Church, particularly regarding God-images. Next, the researcher will trace the relationship between shame and theological tendencies within the Korean Presbyterian Church to offer a foundation for understanding shame within the Korean Presbyterian Church from the perspective of a Christian spiritual experience.

#### **4.2.6 An Interplay between Theological Conceptualisation and Shame within the Korean Presbyterian Church**

Theological concepts, images and ideas from a particular Christian theological tradition can be linked to the experience of shame. As reviewed earlier (4.2.2 and 4.2.3), the Korean Presbyterian Church has a theological tendency towards conservative, individualistic attitudes and Biblicism, and an omnipotent God who performs everything (either blessing or curse), and a this-worldly orientation.

Parishioners are often looking forward to receive from God what they want to achieve, and

try to perform religious activities or to attend various religious events in order to fulfill their own purpose. This can make people passive, and make them consider themselves as powerless and useless, especially when their requests are denied. Alluding to this possibility, Pattison (2000:239) asserts that:

The corollary is that human beings are relatively powerless and completely dependent upon the action of God to make his grace and power available to them. The notion of an active, omnipotent God may play into human shame by emphasising elements of passivity and lack of autonomy ... It certainly does little to make people feel that their actions and wills are of significant.

The this-worldly orientation in Korean Christianity is integrally bound up with the dualistic thought of the shamanistic tradition, and there is a split between sacred and secular, spiritual and material, men and god in dualism (Pak 2005:31; Lee, J Y 1996:309-310). According to Pattison (2000:283-284), dualism is theologically associated with idealization, and idealization in Christian tradition and practices is problematic as follows:

In failing to recognize and remember the difference between God and the church, the latter may fall into the temptation of idealising itself and seeing itself as perfect. This can have unfortunate consequences in relation to recognizing and responding appropriately to shame and shamed people because idealisation may both actively foster shame and prevent its recognition and acknowledgment.

Idealization in religious practices and moral teaching may create “a sense of badness” even in a trivial mistake and exacerbate “a sense of personal inadequacy, hopelessness and failure” without considering limitations or advantages of objects (Pattison 2000:265-266,282). Pattison (2000:257) also argues that various kinds of Christian practices regarding liturgy may also contribute to fostering the experience of shame.

On the basis of Pattison’s argument, many practical factors in liturgy such as prayer, offering and sermon in Korean churches may be seen to produce the experience of shame. The language and parishioners’ understanding of pastors in Korean churches are unique. Usually,

the pastor is called “the servant of the Lord”, and his right and role are considered sacrosanct. In addition, senior pastors are regarded as something of a different class from parishioners; in other words, they are viewed as mediators between God and parishioners.

“Pulpit” is named “altar” and “to have a dawn prayer meeting” is called “to accumulate the altar of dawn prayer”, and “prayer” is labeled as “the altar of prayer”. For offerings and tithes, the contributors’ name is written on the weekly brochure, and pastor prays for blessings on the contributors in the worship.<sup>79</sup> These phenomena generated the parishioners’ over-dependency on the pastor, sensitivity toward the perception of others, and an emphasis on formalities (cf. Kim, Y J 2005:242-243; Lee 2003:130-132).

Other aspects of the liturgy might help to engender the experience of shame. According to Jun’s (1998:256) analysis of 250 Korean pastors’ preaching, the major content of their preaching is legalistic and offers an ethical message, and a prosperity gospel that pronounces a link between blessings and regular prayer. Shame can be problematic for Christians, especially when they have to fulfill unrealistically high ideals or ethical standards. Wilson (1992:155) provides the following description of the relationship between the experience of shame and religious legalism:

One relationship where many Christians get stuck is the “have to” response. “I have to obey God because my relationship with him is based on my law-keeping and good works.” This is commonly called legalism ... Some of us get so burdened down and burned out in legalistic shame-based churches, we swing over to a lawless, do-our-own-thing life style.

Therefore, for people with a legalistic tendency it is more important to do something (e.g. to act lovingly, to act righteous) than to be somebody (e.g. one to be loved). While they tend to recognize themselves in terms of their position and doing function such as to pray much, to read the Bible and to attend services, they have trouble in accepting themselves with weakness and incompleteness due to the experience of shame. They always rely on the value only of doing or performance, and this leads to “comparison-making” (Bradshaw 1988:88).

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<sup>79</sup> According to Jung’s survey (2005) on parishioners’ understanding of offering, 59.8% of parishioner respondents, and 68% of pastor respondents answered that the amount and frequency of offering become a guarantee of being blessed by God.

In the analysis of representative preachers' sermons conducted by "Christian thought" (2004: 9.20), sermons are often oriented in one way or another to informing people that they should pursue this-worldly success in order to influence the society. That is, they will achieve secular success or blessing by overcoming personal difficulties and adversity, by the extension of activities within the church, by appealing to sensibility, and by being a reputable person to reach, all of which are done by God's grace.

This kind of preaching is likely to strengthen parishioners' tendency to consider God as a vending machine or insurance policy which guarantees people's satisfaction or the fulfillment of their desires. Whenever God fails to answer a prayer, they feel inadequate, or perceive God as aloof. That is, they think their bad or inadequate behaviour has caused God to be distant, and believe that their good deeds (e.g. praying more, attending worship more) will cause them to feel closer to God (McMinn & Campbell 2007:168). They have a tendency towards a performance-oriented schema instead of an ontological relationship between God and the human being, and they are absorbed in ongoing religious practices.

In sum, it can be argued that certain factors of Christian thought and practices within the Korean Presbyterian Church, which has been impacted by traditional religion and philosophy, have a potential for shame arousal. Therefore, we should revise, as Bain-Selbo (2006:35) suggests, various religious practices and theological ideas within the Korean Presbyterian Church in order to prevent the engendering of the chronic and dysfunctional experience of shame.

As we can see, theological tendencies and religious practices within the Korean Presbyterian Church, which often emerge from the Korean cultural tradition, may help to engender and sustain the parishioner's experience of shame. In particular, the images and ideas regarding God that are utilized may have a negative influence on people's experience of shame. Therefore, a more relevant and comprehensive understanding of shame has to be presented to clarify the description of shame in both the Old Testament and the New Testament.

### **4.3 TOWARDS A THEOLOGICAL UNDERSTANDING OF SHAME**

The premise of this section is that shame as a theological issue emphasizes a relationship between God and His people. That is, the biblical expression of shame as a multi-dimensional phenomenon may be a constructive tool that God uses to bring His people to Himself. Moreover, one needs to understand shame in its entirety in order to appreciate God's expectation of His people.

The purpose of the survey of shame in this section is to review biblical material concerning the experience of shame by a group of highly regarded scholars who approach the texts sociologically, psychologically, theologically and in terms of Christian community life. When we attempt to study the phenomenon of shame, especially in regard to the study of biblical shame, the questions that arise are: "How can we understand biblical shame? How do certain types of shame function within a certain context?"

In order to answer these questions, the researcher will examine lexicographical usage of shame in the Bible and secondly, he will survey research trends in the biblical study of shame. Following Thomas and Parker's (2004:177) argument that creation narratives in the early chapters of Genesis should be the starting point of the development of a theological understanding of shame, the researcher will undertake an exegetical study on Genesis 2:25.

With the subsequent discussion on the understanding of shame in the Old Testament, the researcher believes that a consideration of shame from various perspectives can provide a more relevant perspective to comprehend shame (Augsburger 1986:139).

#### **4.3.1 A Lexicographical and Exegetical Study of Shame in the Old Testament**

The phenomenon and notion of shame is prevalent in Old Testament texts as Huber (1983:2-3) points out: "In studying Old Testament we have been struck by the abundance of shame vocabulary". In the Hebrew Bible, shame is central and therefore a reorientation in terms of the study of shame in the Old Testament is required (Huber 1983:203).

The following dictionaries and lexicons contain entries on shame in the Old Testament: Lexicographical information, in this section, is from “The Hebrew-Driver-Briggs and English lexicon” (Brown 2000), “A Hebrew and English lexicon of the Old Testament” (Gesenius 1929), “Theological Wordbook of the Old Testament” (Harris 1980), and “New International Dictionary of Old Testament and Exegesis” (Van Gemeren 1997), “Theological Dictionary of Old Testament” (Botterweck and Ringgren 1975).

בוש (*Bôsh*): The most prevalent term used in the Old Testament to express the concept of shame is *bôsh*. This means “to feel ashamed” (e.g. Jer 48:39) or “to put to shame” (e.g. Ps 44:7) and its usages are classified in various categories: “sense of confusion, embarrassment, and dismay when matters turn out contrary to one’s expectations” as subjective sense (e.g. Job 6:20, Isa 42:17); “the disgrace and loss of reputation of the defeated enemy” as objective sense (e.g. Mic 1:11, Jer 2:26); “painful experience of guilt because of sinful conduct” as religious sense (e.g. Jer 6:15); “to express long delay or cessation when a delays becomes excessively long” as idiomatical expression (e.g. Ex 32:1, Judg 3:25)<sup>80</sup> (Seebass 1975:50-60; Oswalt 1980:97-98; Nel 1997:621-627).

The usage of shame as objective sense is intimately connected with the idea of trust. Israel will not get glory if she does not trust in God but in idols (e.g. Isa 20:5; 30:3, 5). Instead, she will reap shame and disgrace. If a person humbly submits to God, he/she will find true glory because God will not let such a person be shamed (e.g. Isa 29:22; Joel 2:26).

In Jeremiah 2:36, the root of *bôsh* (shame, disappointment) is used twice, echoing the earlier double occurrence in v. 26. Israel pursued lewd passion in the faith of the fertility god and religion of gods of Egypt, forsaking dedication and pure love toward God. Israel’s religious attitude toward God and pursuit of false love brought about moral depravity. Moreover, Israel did not seriously consider the covenantal relationship between God and Israel (cf. “I am innocent”; v. 35). Egypt’s aid might result in captivity and death, and with the true covenant having been abandoned, there could be no hope of success elsewhere. Jeremiah uses the term *bôsh* (shame) to depict the failed covenantal relationship between God and Israel, rather than

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<sup>80</sup> בִּישׁ מֹשֶׁה לָרֶדֶת In RSV and ASV, translated into “Moses delayed to descend”.

to describe individual subjective experiences.

Nel's description of *bôsh* is helpful to understand usages of the experience of shame in the Old Testament. He listed five major usages of the term, namely subjective, objective, religious, metaphorical, and typical (Nel 1997:622-625).

*Bôsh* in a subjective sense means “and individual or personal experience of disgrace and rejection”, and may refer to “the feeling of disillusionment or disappointment with the behavior of close associates” (e.g. Job 6:20) (Nel 1997:622-623). Individual experience of shame as subjective sense may be due to various factors, i.e. the failure of harvest crops (e.g. Jer 14:4; Joel 1:11)<sup>81</sup>, the violation of the relationship of trust with God (e.g. Isa 42:17; 44:9-11), Israel's preference of idols (e.g. Hos 10:6), etc.

*Bôsh* in an objective sense implies that “an individual or a society is instrumental in bringing about a disgraceful or dehumanized condition”, and it is not necessary to accompany personal or affective involvement regarding the objective sense (Nel 1997:622). As regard shame in an objective sense, circumstances depicted as contributing to a sense of humiliation and disgrace are defeat by an enemy, trust in a foreign country, stripping, and the topos of mocking nations (e.g. 2 Kings 19:26; Isa 19:9; Jer 46:24; Ezek 32:30).

Religious shame could be discussed as a matter of “moral consequence, divine judgment, and theological polemic” (Nel 1997:624-625; cf. also Bashoor 2003:25-26). Shame as moral consequence refers to the painful experience due to sinful conduct (e.g. Ezra 9:6; Jer 22:22). In Isaiah, in particular, *bôsh* is used to depict the condition of a nation under divine judgment (Isa 1:29; cf. also Jer 17:18; 20:11). Divine judgment is considered a positive step toward true repentance and restoration of the relationship between God and His people (Isa 29:22; 45:17; cf. also Jer 17:18; 20:11).<sup>82</sup> In the Psalms, *bôsh* is closely intertwined with the trust and

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<sup>81</sup> The imagery of failure of harvest due to drought seems to be prominent in this verse. This is probably an indication of an actual drought that followed the invasion, and this reflects Israel's spiritual state (Stuart 2002:243).

<sup>82</sup> Sometimes, “shame is not presented as a necessary prerequisite of restoration – it is a consequence of restoration at Ezekiel 16:59-63 – nor as an ongoing condition (cf.39:26), but it none the less an important attendant factor” (Stiebert 2002:132).

belief between the pious and God. In the petition, the author often seeks to restore the relationship between God and the pious (Tucker 2007:475-479; cf. also Psalm 44, 74, 79).

*Bôsh* is used metaphorically to describe the Lord's glorious presence. For example, in the light of the Lord's majestic presence, the sun and moon will be ashamed (Isa 24:23). In Proverbs, *bôsh* is used to "typify the conduct of those people who are the opposite of the righteous and the wise" (cf. e.g. Prov 10:5; 14:35; 29:15). Although *bôsh* is the most prevalent term for shame, other Hebrew terms are used to intimate different aspects of shame or in some instances to intensify the meaning of *bôsh*.

כָּלָם (*kālam*): This denotes "the sense of disgrace which attends public humiliation" (Oswalt 1980:443). *Kālam* seems to refer to wounding of the body (e.g. 1Sam 25:7, 15), wounding of the spirit through public humiliation (e.g. 1Sam 20:34), and wounding of the spirit because of defeat and captivity (cf. e.g. Isa 30:3; Ezk 32:30). This is sometimes used to express God's way to bring His people to a point of returning to Him from religious prostitution as the observation of Oswalt (1980:443) illustrates:

There were some kinds of activity by which a person ought to be humiliated even without being reproached for them. Prostitution was one of these and the prophets charged the Hebrew people with religious prostitution. However, the people had not even the grace to blush. Therefore, the prophets promised that shame would come from another quarter: defeat and captivity. If they would not be embarrassed and ashamed because of their sins, they would be so because of their helplessness. However, Israel will not finally be ashamed through God's punishment, but rather through his goodness.

קָלָה (*qā-lā(h)*): This signifies the lowering of another's social position, the opposite of glory and honour, and refers to being despised or degraded, i.e. pertaining to having a person or situation be considered of very low status or priority (e.g. Deut 25:3; 1Sam 18:23; Isa 3:5). (Swanson 1997; Coppes 1980:799) Although, in some contexts, this reflects an associative meaning of feeling scorn or contempt for the object, it frequently occurs as the opposite of glory and honor.



הָפָּח (*hāpā*): This term is used to express the act of hiding (cf. e.g. Est 6:12, 7:8; 2Sam 15:30), and seems to refer to hiding the less attractive underneath the more attractive (Stott 1980:309).

הָסַד (*hāsād*): This means causing shame, i.e. “give privileged information to others that may shame or insult, so be gossip” (e.g. Prov 25:10) (Swanson 1997).

הָפַר (*hā-pār*): The basic idea conveyed by this term concerns the loss of self-possession through humiliation or confusion, and the connotation of disappointment (e.g. Isa 54:4; Prov 19:26). This is synonymous with *bôsh*, and both words includes the connotation of disappointment as used in Job 6:20 (Oswalt 1980:311-312).

In terms of all of these, shame is a suffering emotion resulting from distress, rebuke or embarrassment and guilt, and unsuitable or unreasonable behaviour. At the same time, shame in the Old Testament is a core response which the Israelites should display when they break their promises to God and worship idols. Shame in the Old Testament (*bôsh*, *kālam* and their cognates) does not only indicate a subjective feeling, but also an objective situation of disgrace. Accordingly, prophets sometimes use the concept of shame to represent the Israelites’ unfaithfulness or depravity, and a form of punishment for sin (Schneider 2005:1161; Seebass 1975:61).

In brief, concerning Israel’s religious and ethical life in the Old Testament, the sense of shame is perceived mainly in two categories (Noble 1975:26-44). Firstly, shame is correlated with sin in the Scriptures, and in a much deeper sense than mere social embarrassment, and secondly, shame is sometimes tied to honour in a positive sense.

We can find its positive dimension in the Old Testament, as Schneider (2005:1161) points out as follows:

In Scripture shame also represents the possibility of repentance and redemption. The presence of shame is a sign of hope, its absence a mark of depravity (Jer 6:15; 8:12; 3:3). One of the complaints brought against Judah is that it is shameless. We find shame present in its positive dimension in the OT. Many figures manifest that quality of awe and reverence which characterizes the sense

of shame.

Dozeman (1988:448) explains this through Ezekiel chapter 16, that is, Judah's past shame would lead to true humility for God's forgiveness and grace:

Furthermore, shame can also be associated with genuine repentance, which leads to salvation. Ezekiel described how God's gracious dealing with His people in forgiving them, restoring their fortunes, and establishing an everlasting covenant with them would bring into clearer relief their shameful infidelity of the past, and Judah's shame would lead to true humility.

#### **4.3.2 Different Old Testament Scholarly Perspectives on Shame**

Shame is a concept with philosophical, theological and psychological implications. It is a significant and serious topic for Old Testament scholars. Through the brief review of the various interpretations, the issues associated with the phenomenon of shame may be categorized as follows: Firstly, the main debate in the study of shame is related to the variety of approaches to describe the phenomenon of shame. Secondly, the constructive or destructive function of shame is to be regarded as crucial. For now, we will briefly consider the above issues. The purpose of examining these issues, which are connected with the understanding of shame in the Bible, in particular the Old Testament, is not to deal with the all the issues again, but rather to attempt to find a more relevant way to deal with the phenomenon of shame.

We can distinguish four groups<sup>83</sup> – the cultural approach, the philosophical approach, the psychological approach, the eclectic approach – among Old Testament scholars doing research on biblical shame according to their points of view concerning the understanding of certain texts.

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<sup>83</sup> Four groups in this chapter is based on Huber's dissertation and Stiebert's study on shame in the Hebrew Bible (Stiebert 2002:38-59,79,85; Huber 1983:10-11).

#### **4.3.2.1 The Cultural Approach**

Pedersen's work is considered a significant and valuable cultural study of the concept of shame (Huber 1983:12,17; Stiebert 2002:38). Pederson (1926:50-60) regards honour and shame as important elements of the ancient Israelite cultural milieu. He (1926:215-217) argues that Job in the Old Testament is a man living in harmony with God and his community, a harmony in which he is dominant and superior, but also one in which he receives and gives back in return. However, when blessing and prosperity depart, this harmony crumbles. In the case of Job, he is mocked by the younger men, becomes a byword, and is abhorred (Job 30:1-31). For Job, the former is honour and the latter is shame. In other words, shame, for Pederson, is defined as the opposite of honour, and is indicated by the absence of blessing.

Another significant cultural approach of shame in biblical studies comes from analysing the narrative texts in the Old Testament. Such a focus is evident in the contributions of Olyan (1996), Stansell (1996), Stone (1995), Tucker (2007), Matthews & Benjamin (1993), and Dille (2003). Olyan (1996:217) pays attention to the place of honour and shame in covenant dynamics and argues that the concepts of honour and shame are better situated within the context of covenantal relations. Stansell (1996) and Stone (1995) also attempt to apply findings from anthropology to a variety of narratives in the Old Testament. Stansell (1996:74), in his research on the Davidic narratives, emphasizes the significant role of the honour-shame model and asserts that honour and shame in the Davidic narratives are reflected as ancient Israelite societal values.

Tucker (2007:460-468) considers the numerical frequency of the term shame in the Psalms and suggests a patron-client model – as part of the cultural-anthropological approach – to understand shame in the Psalms. His suggestion is based on the fact that shame in the Psalms often refers to the relationship between the psalmist and the enemy, and is also addressed in the relationship between the enemy and God – the “triangulation of shame” (Tucker 2007:468).

Matthews (2004:98) upholds an anthropological definition of shame, that is, shame is “the

personal reflection of improper behaviour” and functions as “a means of social modification”. According to him, for the purpose of social control, shaming speech that is different from insults and taunts is used and, in this respect, shame and shaming can be conceived as a positive process (Matthews 2004:99). Shaming, when used with a positive intent, can function to maintain social order and personal behaviour through re-evaluation of oneself, one’s actions, feelings, etc (Matthews 2004:99).

Dille (2003:235) is in agreement with Malina and Neyrey that the components of shame and honour vary from culture to culture, and he presents four components of shame in ancient Israelites, viz. land, wealth, divine abandonment, and enslavement. Although Dille (2003:233) defines shame as the loss of honour in the eyes of society, he deals with shame as a social and rhetorical construct to pursue his own work on shame in Isaiah. The sense of shame, according to Dille, implies public meaning; however, he does not deny the internalized shame of many individuals during the Exile as the following observation exemplifies: “Many individual exiles undoubtedly felt internalized shame at their situation, but the focus is on shame ‘in the eyes of’ society – Israel itself and ‘the nations’. Shame in this sense must be public – one is ashamed in the eyes of others” (Dille 2003:233).

#### **4.3.2.2 The Philosophical Approach**

Seebass (1975:52-53) presents the usages of *bôsh* and its derivatives in the Old Testament, i.e. disgrace by doing something (2 Sam 19:5, 6), acting foolishly (Isa 1:29) or rejecting God’s great protection (Jer 2:36). Furthermore, Seebass (1975:53) illustrates the first usage of *bôsh* by the example of 2 Sam 19:5, 6 as follows:

When David was so deeply grieved over the death of Absalom that he had nothing to say to his victorious troops ... Consequently, when David kept on grieving over Absalom’s death, he left his troops in the lurch and made their fidelity absurd. Thus bosh means to be disgraced for something that has been undertaken.

According to Seebass (1975:52), *bôsh* mainly denotes “the objective loss of status” when he comments as follows:

... *bôsh* expresses the idea that someone, a person, a city, a people, professional organization, or the like, underwent an experience in which his (or its) former respected position and importance were overthrown.

Although Seebass (1975:50-60) tried to exclude the subjective sense of shame from the objective, the categorization objective-subjective does not mean an absolute exclusion or contradiction of each other. As Nel (1997:622) observes: “This absolute exclusion of the subjective act from shame as a human condition is not convincing”.

Margaret Odell, in her 1992 article *The Inversion of Shame and Forgiveness in Ezekiel 16.59-63*, provides a discussion of shame in the Hebrew Bible. Odell (1992:103) adopts a philosophical rather than an anthropological approach and focuses on social ritual as the function of shame in the Old Testament (cf. Stiebert 2002:79). Odell (1991:217; 1992:104) begins by arguing that the character of shame in the Hebrew Bible is closely connected with loss of status or with a failed relationship.

Odell (1992:79,102) then points out the theological problem of Ezekiel 16:59-63, that is, the reversal of the sequence of consciousness of sin and forgiveness. Jerusalem feels shame only after God forgives and, furthermore, is commanded to feel shame because God forgives. Odell (1992:103) attempts to find an answer to this problem by arguing as follows:

... the inversion of shame and forgiveness in Ezek. 16.59-63 reflects neither an inadequate Old Testament notion of forgiveness nor an insight into a profound paradox, but rather, an intentional manipulation of a ritual device used to deal with the experience of shame.

Jerusalem, in these verses, is encouraged to feel shame and shame functions as the force that makes people examine their own role in the failure, in particular, in the divine-human relationship. In this respect, shame implies “an emotion entailing negative self-evaluation”

(Odell 1992:111). In addition, Yahweh's command that Israel be ashamed should be understood within the context of the covenantal relationship between God and His people (Odell 2005:82).

Odell (1991:226) also claims that, as evident in Psalm 22, although the psalmist is subjected to shame, the psalmist's shame does not result from his ill action, but from the experience of his failed relationship with God. Consequently, the psalmist examines his conduct and tries to find an explanation for his distress as shame.

Wiher (2003:216) asserts that shame does not need to be understood as an emotion in relation to fellow men only, but can be "a self-conscious emotion or a state in relation to God directly". He argues (2003:180) that shame expresses "the failure in relation to covenant standards". That is, the term shame, as well as sin and guilt, means a violation of the covenantal relationship with God.

#### **4.3.2.3 The Psychological Approach**

Stiebert, Lapsley, and Bechtel are notable interpreters of shame language in biblical literature from a psychological perspective. Stiebert (2002:173) has rightly stressed the psychological importance of shame in Isaiah, Jeremiah and Ezekiel. While accepting the social, objective dimension of shame, Stiebert follows Scheff in emphasizing its internal, subjective nature.

In her research of Isaiah, Stiebert (2002:91) concludes that, whereas honour is a divine attribute, shame is the consequence of a relational breakdown between humans and God, most often evidenced by idolatry:

Shame in Isaiah is not only the objective state of public disgrace resulting from improper conduct, but also an inner condition, a realization of ignominy.

Stiebert (2002:85, 165), on the one hand, points out the inappropriateness and irrelevance of the cultural-anthropological approach (honour-shame model) to understand certain parts of the Old Testament, for example Domeris' (1995) research on Proverbs and Bergant's (1994)

article on Song of Songs. On the other hand, she emphasizes the importance and appropriateness of psychological attention to shame in the Prophets (Stiebert 2002:1). Stiebert (2002:71-75) attempts to review critically the application of the honour-shame model that is based on the Mediterranean anthropological studies of the Old Testament, and claims that we need to be cautious in applying this model to the interpretation of the Old Testament.

Lapsley is another scholar who emphasized shame as an inner psychological experience. The most important point of Lapsley's (2000:144-151) argument is that the presentation of shame in Ezekiel is more concerned with the inner, private experience than the public dimension. He (2000:143-145) stresses the importance of self-knowledge and affirms that shame, while bestowed from an external source, is nevertheless regarded as an inner, psychological experience and not connected to social sanction only. Although he focuses primarily on the psychological approach towards understanding shame in Ezekiel, he also employs both psychological and social-anthropological approaches (Lapsley 2000:145).

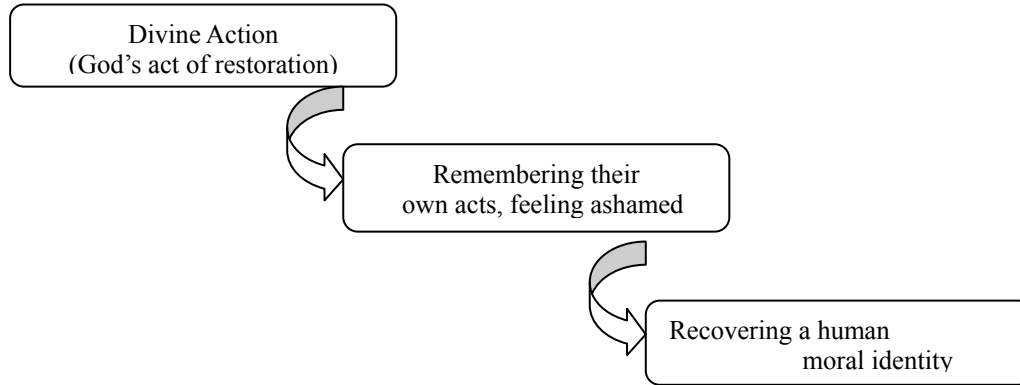
He does not seem to regard the relationship between the psychological and social anthropological approaches as being in tension or conflict. Instead, Lapsley (2000:145) asserts that both psychological and social-anthropological aspects of shame are not contradictory and merely methodological differences exist between these two approaches. From this viewpoint, one may say that he employs a combined method. Lapsley (2000:148,167) criticizes the weakness of both the philosophical understanding, especially in Odell's (1992) work, and the anthropological approach of shame as follows:

Most studies of shame in the Bible focus on honor and shame as contraries, but both types exist in the biblical texts, which makes it difficult to generalize about shame from one text and context to another ... One of the difficulties of Odell's reading, as noted above, that it is based on an understanding of shame as loss of status without consideration for the painful self-awareness entailed.

According to Lapsley (2000:159-161), the Israelites as a group have no ability to feel shame and to gain self-identity. Therefore, they need the private experience of shame that leads them to new knowledge of themselves and Yahweh, after all, eliminates the public dimension of

shame, i.e. blame and reproach from others. Figure 4-1 below briefly illustrates his standpoint.

Figure 4-1: Lapsley's view of shame



Remembering their own acts and feeling ashamed evokes knowledge of God and themselves, which in turn forms the basis of their moral identity that can be a way towards orienting themselves to the good (Lapsley 2000:172-173).

For Bechtel, shame functions as a social sanction which ensures a certain level of performance in accord with a group's norm; it serves as an element of social control. Aside from shame as a sanction, shame as an emotional response to undesirable behaviour is also a central feature of the Israelite psyche and culture that is reflected throughout the Hebrew Bible. Bechtel (1991:76) summarizes the characteristic of shame as follows: "shame is a different emotional response and sanction, arising out of different psychological forces and functioning in different social constructions from guilt".

Moreover, Bechtel is convinced that shame is a key element of Genesis 2-3<sup>84</sup>. Bechtel (1995:7), based on Freudian psychology, interprets Genesis 3 as an account of the process of human maturation; 2:7-9 as a description of infancy, 2:16-25 as a reference to early and

<sup>84</sup> Bechtel (1995:22) prefers a translation of אָרָר as "shaming" instead of "cursed". Stiebert (2002:59) questioned Bechtel's viewpoint as follows: "At Gen, 3:17 the ground is cursed which has repercussions for the man. Here the interpretation of אָרָר as 'shamed' would not fit at all – not even in the sense of the earth being withered ... the earth is fertile but it produces not only crops but also thorns and thistles (3:18)". While the researcher agrees with Stiebert's comment, he contends that shame and guilt are phenomena pervasive in human communities and probably also in those that produced the texts of the Hebrew Bible.



middle childhood, and 3:1-19 as an allusion to adolescence.

#### **4.3.2.4 Elective Approach**

In the early 1980's, Huber (1983) provided some research on shame in the Hebrew Bible by applying psychoanalytic and social-anthropological approaches. Huber (1983:4) defines shame as follows: "Shame is the tension or anxiety which arises when there is failure or inadequacy to sustain these valued personal assets or to live up the ideals. This failure or inadequacy violates pride, and the response to violation of healthy pride is shame".

Huber critically differentiates shame and shaming. According to Huber (1983:5), shaming is sanction or action while shame is an emotional response. In her words, shaming is the act of trying to inflict shame on another person or group of people. Huber (1983:206) emphasizes the significance of the experience of shame and shaming on a religious level as follows:

... shame/shaming is also an important concern in the relationship between God and the human community ... It functions as a means of control used by God in relation to his people and by the people of Israel in relation to God.

In particular, Huber (1983:165) underscores the significance and character of the religious experience of shame as follows:

Shame is simultaneously viewed as positive, as an essential sanction of behavior and as negative, as a tenacious anxiety. God's use of shame/shaming reflects this essential ambivalence. Although he protects his righteous from undeserved shaming, he controls the behavior of his people with deserved shaming sanctions. Because shame does not form a barrier, even when people feel shamed by God, they will turn to him in either case for pity and help.

Huber (1983:166) claims that the phenomenon of biblical shame is not only applied to the human community, but also implies a concern of God. According to Huber (1983:148-164) God's concern about shame is revealed in four different ways – God as shaming Israel

(shame from divine abandonment; cf. e.g. Ps 89), God's obligation to protect from shaming (cf. e.g. Ps 119), God's shaming of the enemy (Ps 6:10, 40:15 etc.) and shame/shaming in the appeal for God's attention (cf. e.g. Ps 69). When we consider Huber's explanation of shame in a religious context, it is important to note that the phenomenon of shame operates significantly in the relationship between God and His people (Huber 1983:191).

Shame has nothing to do with doing something dishonourable or disgraceful, but rather has a relationship to appearance (Huber 1983:20). Huber (1983:27) states that Klopfenstein views shame as "a symptom of the experience of guilt". Huber (1983:27) explains that the phenomenon of shame, in Klopfenstein's view, is achieved by the examination a certain Hebrew word, בּוֹשׁ (*bôsh*) (it refers to a specific feeling, i.e. experiencing shame and/or disgrace). Furthermore, she emphasizes the relationship between shame and guilt as follows: "Shame .... goes on to become an instrument of God for the exposure of guilt and/or punishment of guilt. God shames to prove guilt, to punish, or to make people conscious of the guilt" (Huber 1983:27).

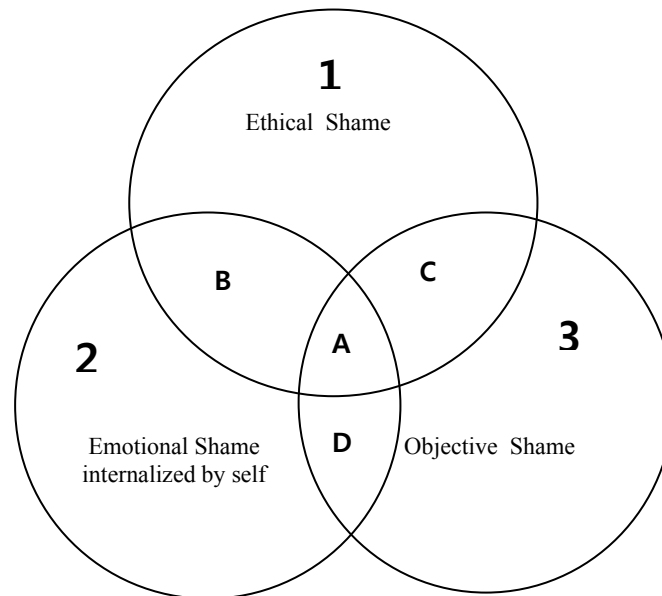
Huber (1983:203) criticizes Klopfenstein's research of shame because it is based on a strong guilt-orientation understanding.<sup>85</sup> Klopfenstein considers biblical societies' shame in relation to guilt. For Huber, the Hebrew word for shame contains neither the inherent meaning of guilt, nor is there any linguistic connection between shame and guilt. Furthermore, according to Huber's description, the phenomenon of shame functions to regulate the maintenance of a degree of healthy pride (Huber 1983:131).

Bashoor (2003:11) asserts that from the perspective of cultural-anthropology there are not only two dimensions of shame – a subjective aspect referring to an emotion felt by the individual, and an objective aspect referring to a condition conferred by society – but also the third dimension of shame, namely ethical shame before God. Figure 4-2 illustrates his claim of the three foci of shame.

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<sup>85</sup> Klopfenstein's guilt orientation is pointed out by Stiebert (2002:47)'s book *The Construction of Shame in the Hebrew Bible*. Klopfenstein (1972:209) is of the opinion that "this is connected with the fact that such misfortune/adversity is viewed as a symptom of a committed sin as can be read from the example of Job" ("Das hängt aber damit zusammen, daß solches Mißgeschick als Symptom begangener Schuld gewertet wurde, wie am Beispiel Hiobs abzulesen ist").

Figure 4-2: Bashoor's tripolar view of shame (cited in Bashoor 2003:13)



Bashoor (2003:13) elucidates the relationship between each of the aspects of shame as follows:

Section A represents the congruence of shame estimations by God, society, and the conscience. All three courts of opinion share the same opinion about the shameful condition of the individual. Section B represents the congruence of God's estimation of the individual and the individual's own conscience. The individual is ashamed before God. Section C represents the congruence of God's estimation of the individual with society's estimation of the individual. The community rightly shames the erring individual for his trespasses before God and man. Section D represents the congruence of society's estimation of the individual and the individual's internalization of shame. Here community is acting outside the purview of divine mandate, and is shaming the individual for non-moral matters.

His assertion (2003:12) is based on the assumption that God has declared His moral guidelines for human society as the head of a moral universe, and breaking these guidelines results in shame before God, while observing these guidelines makes it possible to get the

honour and favour of God. Bashoor (2003:29) claims that political warfare and informal social shaming are evident in the Psalms (cf. e.g. Ps 4, 22, 25, 31, 34, 35, 44, 119).

Bashoor (2003:30-32) asserts that we need to be cautious in using the cultural-anthropological approach determinatively to understand shame in the Old Testament, and highlights the multidimensional character of shame.

#### **4.3.3 A Lexicographical and Exegetical Study of Shame in the New Testament**

The word “shame” is used less frequently in the New Testament. According to Schneider (2005:1161), the term “shame” or “ashamed” appears 195 times in the Old Testament and 46 times in the New Testament. The instances and meaning of shame in the New Testament are as follows (Louw & Nida 1989; Balz & Schneider 1994):

**αἰσχύνῃ, ης:** a painful feeling due to the consciousness of having done or experienced something disgraceful – ‘shame, disgrace’ (Luke 14:9). It refers to “the feeling of being caught doing something bad” or “the feeling of being seen while sinning”. Shame is expressed idiomatically as ‘to hang the head’ or ‘to turn away the eyes’ or ‘to hide from the stares of people (Louw & Nida 1989:310; Horstmann 1994:41).

**αἰσχύνομαι:** The term occurs in Luke 16:3; 2Cor 10:8; Phil 1:20; 1Peter 4:16; 1John 2:28. It means to feel shame or disgrace because of having done something wrong or something beneath one’s dignity or social status – ‘to be ashamed, to feel disgraced’ (Luke 16:3) (Louw & Nida 1989:310). Through Paul’s striving for success in his efforts on behalf of Christ, he will not be put to shame (2Cor 10:8). That is, the experience of shame is related with performing a certain role or responsibility of the status (Horstmann 1994:42).

**ἀνεπαίσχυντος, ον:** pertaining to having no reason or need for being ashamed or feeling disgrace – ‘unashamed, not feeling disgrace’ (2Timothy 2:15) (Louw & Nida 1989:310; Balz 1994:97).

**ἐπαισχύνομαι:** to experience or feel shame or disgrace because of some particular event or activity – ‘to be ashamed of’ (Romans 6:21, 2Timothy 1:8) (Louw & Nida 1989:310). There

are 11 occurrences of the term in the New Testament, four of which are in Gospel, twice in Mark 8:38 and Luke 9:26, and they always imply the subjective meaning of being ashamed. In early Christianity, the term has a special role in the confessional language. It can designate the renunciation of Jesus Christ by a human being or the renunciation of a human being by the Son of Man as saying in Mark 8:38. That is, “to confess the gospel means not to be put to shame before God and humankind and therefore to have no need to be ashamed of this gospel, no matter how offensive its form and consequence” (Borse 1994:17).

**ἐντροπή, ἥς** : a state of embarrassment resulting from what one has done or failed to do – ‘embarrassment, shame’ (1 Cor 15:34) (Louw & Nida 1989:310; Balz 1994:461).

**ταπεινῶ**: to cause someone to become disgraced and humiliated, with the implication of embarrassment and shame – ‘to humiliate, to put to shame’ (2 Cor 12:21) (Louw & Nida 1989:310; Giesen 1994:334).

**δευγματίζω**: to cause someone to suffer public disgrace or shame – ‘to disgrace in public, to put to shame’ (Mt 1:19). The expression ‘to disgrace in public’ may be rendered in some languages as ‘to cause everyone to think bad about’ or ‘to cause everyone to speak in whispers about’ (Louw & Nida 1989:311; Schneider 1994:280).

**θεατριζω**: to cause someone to be publicly exhibited as an object of shame or disgrace – ‘to shame publicly’ (Heb 10:33) (Louw & Nida 1989:311; Betz 1994:136).

**ἀφόβως**: pertaining to being without reverence or awe for God – ‘without reverence, shamelessly’ (Jude 12). It is also possible to understand ἀφόβως in Jude 12 simply as ‘being without fear’ or ‘boldly’ (Louw & Nida 1989:759; Kellermann 1994:183).

**ἀναίδεια, ας**: a lack of sensitivity to what is proper – ‘insolence, audacity, impudence, shamelessness’ (Luke 11:8) (Louw & Nida 1989:628; Frankemölle 1994:81).

**ἀσχημονέω**: to act in defiance of social and moral standards, with resulting disgrace, embarrassment, and shame – ‘to act shamefully, indecent behaviour, shameful deed’ (1 Cor

13:4-5) (Louw & Nida 1989:311; Hübner 1994:176).

In summary, the word “shame” in the New Testament is related to immoral acts and a painful emotion; in other cases, it appears to be related to suffering or enduring insult for the gospel. The former is the shame that Christians should avoid and the latter is the shame that Christians should accept.

#### **4.3.4 Different New Testament Scholarly Perspectives on Shame**

The study of shame has not been excluded from New Testament scholarly debates. The arguments are mainly embedded in the adequacy of modern social-scientific constructions for the interpretation of ancient texts (Good 1998:67; deSilva 1995:11).

In this section, the researcher will briefly review Bruce Malina’s honour-shame model, which is based on recent anthropological studies of Mediterranean societies, deSilva’s work that attempts to understand the concept of honour and shame from different perspectives, and McNish’s understanding of shame through Jesus’ life (cf. Burrus 2008:157; Lawrence 2003:8). Their points of view concerning the description and definition of shame as well as how it functions will be surveyed.

##### **4.3.4.1 Malina: Honour and Shame as Pivotal Values**

Recent years have seen a number of attempts to interpret the New Testament in the light of cultural-anthropological insights, particularly in light of the conception of the Mediterranean world as a culture in which honour and shame are “pivotal values” (Malina 2001:27). In regard to the study of shame in the New Testament, Malina (2001:48-49) observes:

... honor means a person’s (or group’s) feeling of self-worth and the public, social acknowledgement of that worth ... where honor is both male and female, the word “shame” is a positive symbol. It refers to a sense of shame. Positive shame, a sense of shame, means sensitivity about one’s own reputation, sensitivity to the opinion of others. To have shame in this sense is an eminently

positive value ... A sense of shame makes the contest of living possible, dignified, and human, since it implies acceptance of and respect for the rules of human interaction. On the other hand, a shameless person or group is one who does not recognize the rules of human interaction, who does not recognize social boundaries.

Malina (2001:11-14) asserts that it is impossible to precisely understand the speaker's utterances without considering a certain time, place and audience, because words are not spoken in a vacuum. He (Malina 2001:27) introduces insights from cultural-anthropology, in particular the symbolic model, in order to understand better the customs of the New Testament. The idea is supported by other New Testament scholars (e.g., Neyrey 1994; Corrigan 1986), although its adequacy and utility is regarded with skepticism by some other biblical scholars.<sup>86</sup>

In an honour culture, there are two ways to get honour, one is inherited or ascribed, and the other is earned or acquired (cf. deSilva 2000:28; Malina 2001:32; Malina & Neyrey 1991:28). As the basis for one's social standing, honour, as a high positive value, is much more often performed as a form of social interaction. Shame in the context of the honour-shame model means "sensitivity for one's reputation, sensitivity to the opinion of others" (Malina 2001:49). It can be honourable to feel shame when a member of a group to which I belong, for example a family, fails to follow the standards or norms of honour in his/her community. From this viewpoint, a sense of shame is not just the opposite of honour, but a positive value.

Malina (2001:49) remarks concerning the positive character of shame as follows: "Positive shame, a sense of shame, means sensitivity about one's own reputation ... To have shame in this sense is an eminently positive value." Malina and Neyrey (1991:41-42) also devote much of their attention to the differentiation between a male's shame and a female's shame. A male's shame has a negative meaning and links to one's lack of self-worth, but female shame – "the sensitivity to and defence of honour" means a positive value to protect oneself from dishonour.

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<sup>86</sup> Villiers & Prinsloo (2002:25) critically present a few examples of Malina's honour-shame model.

In summary, Malina (2001:48-49) defines shame as a positive symbol and “sensitivity about one’s own reputation to the opinion of others”, and asserts that shame operates as a rule of human interaction and becomes the direction and character of behaviour as value.

#### **4.3.4.2 DeSilva: Shame in the Epistle to the Hebrews**

The principal interest of DeSilva (1995:1-2) is to present and analyze the usage of the honour-shame model in the Epistle to the Hebrews. He (1995:11, 22) points out the problems of the cultural-anthropological model, on account of which he (1995; 1999) did a socio-rhetorical analysis to the Epistle to the Hebrews. To reach this aim, he (1994:439-461) clarifies the use and meaning of honour and shame in classical rhetoric, and applies this information to the Epistle to the Hebrews. Believing such an approach will “avoid the charge of imposing a modern matrix on an ancient document” (deSilva 1995:24), he argues as follows:

In this case, the view of the first-Mediterranean world as an honour/shame culture and especially the claim that honor and shame provide the ‘pivotal values’ must be evaluated and modified in light of the rhetorical strategies of specific texts as well as the wider-ranging discussions of honor and shame in ancient Greek literature (deSilva 1995:12).

DeSilva (1995:1-11) underscores the significance and pervasiveness of honour and shame language in the Epistle to the Hebrews and tries to interpret the text from the viewpoint of honour and shame. He (1995:276; 2000:35) has drawn attention to the fact that honour-shame is an important axis of value and a powerful sanction for the first century Mediterranean world operating as a device for promoting social conformity. While the powerful and the masses, the philosophers and the Jews, the pagans and the Christians all regarded honour and dishonour as their primary axis of value, each group would fill out the picture of what constituted honourable behaviour or character in terms of its own distinctive set of beliefs and values, and would evaluate people both inside and outside that group accordingly (deSilva 2000:25).

However, shame-honour in the Epistle to the Hebrews operates differently to the elements of



the dominant culture. While asserting that the clash and conflict is inevitable between the majority group and subgroups, the following question can be raised, “How does the author of Hebrews solve the problem of the dishonour of Christ and dishonour of the Christian?” (DeSilva 1994:439; 1995:276; 2000:43). He (1994:440,456) argues that the Christian community in the Greco-Roman world constructed a different honour-shame paradigm from the dominant society, and positively re-interpreted the signs of dishonour (shame) in the world’s eyes as signs of honour in God’s eyes and the eyes of the Christian group. DeSilva (1994:459,460) describes the characteristic of the Christian community as follows:

The way to honor is through faithfulness and obedience to God, solidarity with the people of God even in conditions of “reproach”, rejection of the standards of honor of the society, rejection of the quest for honor (e.g., citizenship, property, etc) in world’s system of honor (since this conflicts with honoring God and achieving honor in God’s opinion). The Christian pursues honor before God and ultimately is promised the fulfillment of his or her φιλοτιμία by living out a witness to a better city or homeland, choosing suffering in solidarity with the people of God, living in accordance with hope in God as benefactor (not the benefactors of this age), and witnessing to better possessions than those of this world’s economy.

The important difference in the honour-shame axis between the dominant society and Christianity as a minority is, according to deSilva, that people in the dominant society want to be seen as honourable in accordance with the standards, values and norms of the society, whereas the Christian community strives to redefine and restructure these in favour of God’s will (DeSilva 2000:320). For Christians, the experience of shame does not refer to the negative evaluation of the outside world, but to disobedience and a disregard for the fear of the Lord (deSilva 1994:446).

From what has been discussed above, it seems reasonable to conclude that although deSilva does not reject the shame-honour axis, he emphasizes that the Christian community tried to re-interpret and re-articulate their experience regarding shame and honour in terms of God’s perceived favour. This implies that the phenomenon of shame is not a monolithic idea, and it

needs to be treated in consideration with other factors, such as values, standards and norms in the particular community.

#### **4.3.4.3 McNish: Shame as the Core of Jesus' life**

McNish (2004:20) highlights that shame is “a necessary and an ontological part of the human condition” and the experience of shame can be salvific, redemptive, and transformative, even though it can be pathological when it is ignored due to one's personal history. The experience of shame in the New Testament, for McNish, is inevitable, and it can draw us to God by grace. That is, the “transformation of shame is a large part of the psychic meaning of the Christ event, what Christianity is about the experience of grace” (McNish 2004:20).

McNish (2004:2, 164-173) argues that shame is “at the core of most profound religious conversion experience”, and claims that shame needs to be dealt within the framework Jesus' life and works, especially in his crucifixion<sup>87</sup>. Albers (1995:102-104) also argues that the event of the cross is not only the central symbol of God's love for the world but also “God's shame bearing symbol on behalf of the world”.

McNish (2004:15), although admitting contributions of various shame-honour perspectives to grasp the meaning of shame in the New Testament, questions Malina's position<sup>88</sup> to make light of psychological factors for understanding people in the New Testament:

However, the fact that ancient people might not have had much if any interest or understanding of themselves as psychological beings does not mean that they were not psychological beings, or that our current-day attempt to understand the psychic meaning of religion which is our inheritance from them is invalid.

According to McNish, the shame of Jesus appears in its most horrifying and explicit from

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<sup>87</sup> Pinks (2001:157) says, “Crucifixion was the most deepest possible humiliation. It was the most degrading of punishments, inflicted only on slaves and the lowest of the people”.

<sup>88</sup> Malina, in his book *The New Testament World* (2001:61) described people: “people described in the New Testament, as well as those who described them, were not interested in or concerned about psychological or personality information”.

Jesus' life in the gospel (e.g. Mark 3:21; John 1:11; Luke 4:29-30; Matthew 8:20, cf. also Isa 53:3). In other words, Jesus's earthly ministry was literally punctuated by episodes of abandonment and rejection, and this is necessarily associated with the phenomenon of shame (McNish 2004:11).

McNish (2004:2) argues that shame has the ability to transform us and deepen our formation in the body of Christ, and we can find a paradigm of transformation of shame in the resurrection of Jesus:

... God presented humankind with a paradigm of transformation of shame. Jesus seemed to see an inevitability to his final shaming ... This final shaming must take place in order to demonstrate the ultimate transformation of ultimate shame: God incarnate standing in the shame vortex, ultimately raised to the Godhead in the resurrected Christ. In suffering the shame vortex without any resort to shame defences, Jesus achieved ultimate union with God. We all can, to some lesser extent, experience the transformation of shame through grace – if not the sense of mystical union (call it 'cosmic narcissism,' if you will) with God that the best among us achieve (McNish 2004:169).

McNish (2004:61) pays attention to that fact Jesus courageously and intentionally confronted the experience of shame without adopting any defence to protect himself from shame. Shame creates tension between "isolation and unity", "instinctual and the imago dei" and, as a result, this tension hampers people's transformation. "Only by standing in the vortex and admitting and confronting the tension that is the experience of shame can we achieve transformation" (McNish 2004:61). It means that a confrontation of shame can expand our relationship with ourselves, with one another, and with God.

#### **4.3.4.4 Summary and Preliminary Conclusion**

As regards the above discussion we have noted that different biblical scholarly perspectives on shame there is both agreement and disagreement among scholars as far as the understanding of shame is concerned.

It is observed that the concerns and presuppositions of various scholars strongly affect their interpretation of shame in the Bible. Huber (1983:7) expresses it clearly: “Psychoanalytic theory has primarily investigated the ‘emotion of shame’ from the point of view of how the individual is shamed and how he responds to being shamed. Social-anthropology provides information on how the ‘sanction of shaming’ functions within the social structure of various societies”.

Although the cultural-anthropological approach understands shame as norms and values in a particular society, it does not exclude psychological and emotional aspects of shame, as McNish (2004:14) asserts:

However, the fact that ancient people might not have had much if any interest or understanding of themselves as psychological beings does not mean that they were not psychological beings, or that our current-day attempt to understand the psychic meaning of the religion which is our inheritance from them is invalid ... What is its origin in the human psyche? My answer would be that the honour/shame dynamic, and all of the elaborate rules and mechanism that supported it in that time and place, arose from the shame affect that is an ontological part of being human.

Even though the shame-honour model of the Mediterranean world has made a significant contribution to grasping the meaning of shame in biblical literature, we need to beware of applying the model directly to contemporary society without considering contextual differences because the definition of honour depends on specific contexts. Compare the remark of deSilva (1995:42) in this regard:

From whom can we expect approval and honour for a particular action? From whom ought one to seek such approval and honour, and whose opinion ought one to disregard? What constitutes honour is group-specific; the definition of the body of ‘significant others’ will also define the constellation of attitudes, behaviours, and communities which come together under the larger of ‘honour’.

In conclusion, a major challenge involved in the various approaches of shame is to consider the significance of culture and/or context, and to understand shame as a multi-dimensional phenomenon to be viewed from various perspectives, especially religious and ethical perspectives.

#### **4.3.5 Shame as an Integral Part of a Theological Anthropology**

The core issue in this research is not to deal merely with the experience of shame but to consider the relationship between shame and theological anthropology. Theological anthropology draws attention to “understanding people in terms of their relationship with God” (Louw 2000:127; cf. also Cameron 2005:56).

The Genesis story of Adam and Eve’s expulsion from the Garden is regarded as the core and beginning of the story of shame in the relationship between God and human beings. The actions of Adam and Eve in Genesis 2 and 3 may provide a clue to understanding the characteristics of shame and its connection with God and themselves (cf. Biddle 2006:364; Brannan 2005:31-33; McNish 2004:128). Therefore, we need to explore the narrative from a theological perspective, including the exegesis of a number of biblical texts in order to gain a more relevant understanding of shame and its relationship with theological anthropology.

##### **4.3.5.1 The Book of Genesis**

It is generally accepted that the Book of Genesis – as the first book in the Bible – has its significant position for the following two reasons: a book about the beginnings; a demonstration of God’s purpose for Israel and the universe through creation (cf. Adar 1990:11-12; Brodie 2001:5; Dillard & Tremper 1994:37; Fretheim 1994:321). The difficulties and arguments in understanding the Book of Genesis lie in the large variety of approaches in biblical studies.<sup>89</sup> Even though many solutions have been put forward for the problems of

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<sup>89</sup> Stordalen (2000:187-189), Wallace (1985:1-28) and Wenham (1987:xxv) provide authoritative introductions to the various trends, approaches and arguments in the study of the Book of Genesis.

composition, unity and authorship etc, this study focuses on the theological nature and implication of shame (Gen 2:25,3:7) from the perspective of the narratives concerning the creation of man and his wife in chapter 2:5-25, and the temptation and fall from the garden in chapter 3:1-24.

#### **4.3.5.2 Structure of Genesis**

In order to understand shame more precisely in Genesis 2 and 3, we place it firmly within the context of the preceding and following sections. The Book of Genesis is generally analyzed from two viewpoints – historical sequence of its narrative and the Hebrew word *toledhoth* (generation). Both perspectives are valuable in grasping the content and message of the book, and the researcher will analyze the book modifying both of these as follows:

1. Primeval history: the need for redemption (1:1-11:26)

A. God, the Sovereign Creator (1:1-2:3)

B. Man, the supreme creation (2:4-25)

- 1) Dust of earth (2:4-7)
- 2) Eden, the ideal place (2:8-14)
- 3) Labour assigned (2:15-17)
- 4) The search for a companion (2:18-20)
- 5) The ideal relationship (2:21-25)

C. Sin: the creation marred (3:1 to 6:8)

- 1) The first sin and its consequences (3:1-24)
  - a. Temptation and rebellion (3:1-7)
  - b. Alienation and confrontation (3:8-13)
  - c. Judgment and mercy (3:14-24) (cf. Cate 1987:126; Dillard & Tremper 1994:48)

#### 4.3.5.3 Shame in a New Framework

In order to explore the notion of shame in the Bible, one should begin by examining the creation narrative in Genesis 2-3, because these chapters offer a theological starting point for understanding human existence and the “garden” in which they lived (cf. Harris 2001:39; Westermann 1974:234-235).<sup>90</sup> A few scholars (cf. e.g. Brueggemann 2003:36; Brodie 2001:143; Cate 1987:129 and Wenham 1987:49) have upheld the distinction between the narrative of 2:2-25 and the first narrative in chapter 1. Adar (1990:21) gives a good account of the transition from chapter 1 to chapters 2 and 3 as follows:

In chapter 1 God finds everything ‘very good’; but chapter 2 and 3 show man’s destiny in the world as bad ... in chapter 1 all is perfect at the hand of God; in chapter 2-3, Man, by his conduct, introduces perversion ... chapter 1 proclaims perfection and harmony; chapter 2-3 raises the spectre of disharmony and imperfection, embodied in Man’s sin and suffering, in his deceitful heart and in his harsh fate.

In chapter 2, Adam and Eve, who were created by God, were placed in a perfect setting with two kinds of trees, the tree of life and the tree of the knowledge of good and evil (vv. 8-9). Verse 2:25 “The man and his wife both were naked, and they felt no shame” is climactic in chapter 2, disclosing a strongly positive image and serving as a bridge between Genesis 2 and 3 (Harris 2001:42). Chapter 3 depicts the miserable state of Adam and Eve – losing their naivety (vv. 7-8) and their expulsion from the garden – after eating fruit from the forbidden tree at the serpent’s instigation (cf. 3:1-5).

The shame in chapter 2 and 3 is often interpreted in a paradigm of sin or guilt. According to

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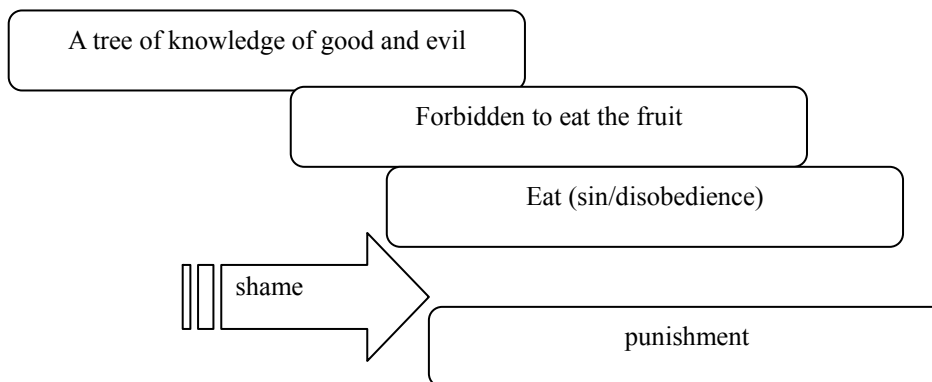
<sup>90</sup> Brannan (2005:31-33) suggests five the following five reasons why Genesis 1-2, but especially chapter 3, is an important starting point for the interpretation of shame in the Bible: referring of the father of the Reformation including Martin Luther, historical-theological significance, strong mentioning of shame, grammatical structure of Genesis 1-11, and starting point of humankind’s problems. Refer to Brannan’s doctoral dissertation for more detailed information on the importance of Genesis chapters 1-3. McNish (2004:128-129) also emphasizes the importance of the garden story in Genesis 2 and 3 for the understanding of shame.

Delitzsch (Keil & Delitzsch 1880:91, 96-97), shame in Genesis 3 firstly comes in with sin and brings about severe damage to the normal connection between soul and body. Shame, for Delitzsch, is a destructive inner sense within oneself and is concerned with sin and guilt (Westermann 1974:236). In this regard, Funderburk (1975:372-373) asserts that the main source of shame is sin. Wenham (1987:90), in his Genesis commentary, articulates his thought about shame in Genesis as follows:

Genesis 2-3, then, offers a paradigm of sin, a model of what happens whenever man disobeys God. It is paradigmatic in that it explains through a story what constitutes sin and what sin's consequences are.

In summarizing the above discussion, the first appearance of shame in Genesis 2 and 3 is understood in terms of negative, individual behaviour and, is related to sin or guilt. The narrative is illustrated as follows in Figure 4-3:

Figure 4-3: Adar's understanding of shame (Adar 1990:25)



The man and his wife were both naked, and were not ashamed (Gen 2:25), but after they sinned they were ashamed of their nakedness in God's presence. Although it cannot be denied that shame is linked in some way to sin, the question arises: What makes them ashamed – their nakedness in God's presence or their overt sin or a painful self-awareness of wrong behaviour? In this respect, the understanding of shame in a paradigm of sin or guilt needs to be critically reviewed.



The emphasis on the understanding of shame in terms of sin or guilt creates various problems. Firstly, it is prohibited, especially in Christianity, to express certain psychological distresses and various anguishes because they are viewed as concomitant factors of guilt. Secondly, when we emphasize the framework of sin or guilt one-sidedly and focus only on the individual's sin-related behaviour to understand shame, we will lose the opportunity to explain sin-related human existential and psychological experiences (Whang 2003:325, 326).

Furthermore, Westermann (1974:236) points out the limitations of the understanding of shame in terms of sin or guilt – firstly, shame does not take place in the individual but in a relationship with others; secondly, being ashamed is more a reaction of the whole person than “co-relative of sin and guilt”, and the shame in 2:25 needs to be understood as a preparation for the shame in 3:7. Westermann (1987:23) further comments on the positive function of shame in Genesis 2, 3 as follows:

The surprising thing is that shame can also be positive; ‘shameless’ is a pejorative term. A transgression can have a positive result, insofar as repentance follows from it. The shame of two human beings is meant in this ambivalent sense. They feel shame because something is not right; but this is how they become conscious that they have transgressed.

Adar (1990:25) and Mathews (1996:225) also support the idea that shame in Genesis 2 and 3 is not to be recognised in a mere framework of sin or guilt. Adar (1990:25-26), going a step further, asserts that the identity of the tree of the knowledge of good and evil should be dealt with in order to elucidate the idea of shame in chapters 2 and 3. He (1990:25), based on 2 Samuel 19:35, explains that this knowledge is not “the awareness of morality only, or the experience of sex only, but the acquisition of knowledge in general”. According to Adar (1990:22), shame in Genesis 2 and 3 implies the disturbance of original harmony between man and woman, man and animal, God and man.

Capps (1993:85), a practical theologian, briefly underscores the significance of shame in Genesis 2 and 3 when he remarks:

... shame that the human couple felt in company with one another and before

God. Their shame was the real measure and expression of their estrangement from self, from other, and from God. Given the centrality of shame in the story, the prohibition not to eat of the tree is little more than a plot device designed to get the story under way. Otherwise, we must assume that God is a petty and petulant parent who devises meaningless character tests, tests that God's children will necessarily fail.

In keeping with the scope of shame in Genesis 2 and 3, Patton (1993:159-165) also suggests that shame did not result from the sin-related behaviour itself in eating the fruit of the Tree of Knowledge of Good and Evil, but from their response to the failure of stewardship – the relationship between God and themselves. Bonhoeffer also deals with the experience of shame in terms of two aspects, namely shame in human relations, and shame between a human being and God (Dabrock 2007:35-36).

In summary, two implications that could be drawn from the creation narratives in Genesis 2 and 3 will help to contextualize shame. The first of these is the transition of emphasis from guilt to shame, from behaviour to existence; and the second implication is to understand shame in terms of the relationship between Creator and creature, between Adam and Eve.

#### **4.3.5.4 Shame: The Relational Approach**

Certain scholars (cf. Bonhoeffer 2004; Cotter 2003:33; Harris 2001:40; Mathews 1996:239; Salihamer 1990:49-59; Westermann 1974:234-236) have tried to expound the understanding of shame in Genesis 2 and 3 in terms of the relationship between God and people. In particular, Bonhoeffer has been considered as an important theologian who contributed to the understanding of shame (cf. Good 1998:56; Pattison 2000:191; Tietz 2007:27-48). Bonhoeffer interprets the creation narrative in Genesis 2 and 3 in his book *"Ethics"* (1964) and his lectures on Genesis (Bonhoeffer 2004).

Because the first person, Adam, is alone and it is not good for man to be alone, God creates a suitable partner for Adam (Bonhoeffer 2004:97). Adam accepts the other person, Eve, "who is the limit that God sets for me, the limit that I love and that I will not transgress because of

my love” (Bonhoeffer 2004:99). This means that both of them accept each other as a creature of God and recognise that they belong to one another in love. In perfect unity without a broken relationship, they accept each other as a helper from God, and there is no shame in the world. Bonhoeffer (2004:101) summarizes Genesis 2:25 as follows:

Where one person accepts the other as the helper who is a partner given by God, where one is content with understanding-oneself-as-derived-from and destined-for-the-other, and belonging-to-the-other, there human beings are not ashamed.

Bonhoeffer regards shame as having a relational significance between God, self, and the other. He interprets shame in terms of a broken relationship with God and being in a state of disunion (Bonhoeffer 1964:20; 2004:101). His understanding of shame from the angle of a relationship clearly appears in his interpretation of Genesis 3:7: “Then the eyes of them both were opened, and they became aware that they were naked; and they sewed fig leaves together and made themselves an apron” (Bonhoeffer 2004:121). This verse implies a broken relationship between Adam and Eve, between God and human beings.

Bonhoeffer (2004:20) emphasizes the sense of disunion with God in shame and the original character of shame when he comments as follows:

Their eyes were opened (Gen 3:7). Man perceives himself in his disunion with God and with men ... Shame is man’s inefaceable recollection of his estrangement, and the powerless longing to return to unity with the origin. Man is ashamed because he has lost something which is essential to his original character, to himself as a whole; he is ashamed of his nakedness.

Bonhoeffer (1964:20) interprets the nakedness after eating the forbidden tree as man’s state of lacking protection and covering from God and his fellow human being, finally, finding himself laid bare. Originally, “man knows all things only in God, and God in all things” (Bonhoeffer 1964:17). However, after eating the fruit of the forbidden tree, they experience the change in their relationship with God, and each other. Bonhoeffer (1964:19) remarks on the dramatic change as follows:

Instead of knowing only the God who is good to him and instead of knowing all things in Him, he now knows himself as the origin of good and evil. Instead of accepting the choice and election of God, man himself desires to choose, to be the origin of the election.

Shame, according to Bonhoeffer's explanation, is related to lacking something while we feel remorse in respect of a certain fault. In this view, shame, for Bonhoeffer, is a more original and more profound sense than remorse. Bonhoeffer's interpretation of the couple's shame at their nakedness is supported by the statement of Biddle (2006:361) that "the couple's shame at their nakedness was not the result of new awareness of their genderedness or their nudity, but a new attitude toward those facts".

After eating the forbidden fruit, Adam and Eve are no longer able to accept each other as God's gift (Bonhoeffer 2004:101, 122). Instead, they try to cover their nakedness to avoid betrayal toward themselves. This covering acts as "the memory of the disunion from the Creator, and of the robbery from the Creator" (Bonhoeffer 1964:23). Their covering act with fig leaves is, however, ineffective, and serves rather to confirm their shame (Gen. 3:7). According to Bonhoeffer (1964:23), shame is only overcome by being clothed with heavenly in-dwelling (2Cor 5:2ff), remembering God's atonement (Ezek 16:63, 36:32), and confessing before God and before other men.

It follows from what has been said thus far that shame, for Bonhoeffer, is not only related to guilt or a particular fault, but also to lacking something (Patton 1985:43). Moreover, he considers shame as an ontological phenomenon that "relates to being human and findings oneself to be limited and mortal" (Pattison 2000:181).

#### 4.3.6 Shame within a Pastoral Model

The experience and effects of shame have been the focus of several recent books by Christian authors (cf. e.g. Capps 1983; Fowler 1996; Pattison 2000). Despite the arguments of Capps (1983) and Fowler (1996) that shame, rather than guilt, is a more problematic emotion in Western culture, Christian caregivers have not developed theologies of shame that might balance the current preoccupation with theologies of guilt (Capps 1993; Pattison 2000). The phenomenon of shame is neglected as a significant category for theological reflection, and confounded with guilt in Christian thought.<sup>91</sup>

Capps (1993:84-85) asserts that modern people's inner conflict is interrelated with the experience of shame, and thus we need to be aware of the phenomenon of shame from a theological perspective. Another theologian who will be dealt with in this section is Augsburger. In order to have a richer and more suitable approach towards understanding shame, especially in the Korean context, it is worth considering his cultural approach. Pattison (2000) also tried to understand shame in a broad perspective including a practical theological point, and to pursue an adequate approach to shame within the Christian community.

##### 4.3.6.1 Donald Capps: A Pastoral Assessment of Shame

Capps is an American theologian who tries to analyse shame from a pastoral care perspective, pointing out the differences of understanding of shame between early Christianity and contemporary society. Capps' understanding of shame has its foundation in the description of shame in the life cycle theory (Erikson 1963) and the work of Lynd (1958).

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<sup>91</sup> Thomas & Parker (2004:176-182), members of Regent University, dealt with the subject in an article "*Toward a Theological Understanding of Shame*". Capps (1993:84-86) points out two reasons why theologians give little attention to the shame experience. Firstly, it is because of an assumption that shame is the subject of cultural and social issues of Christian faith and life. Secondly, it is due to the impact of traditional guilt theology and its bias.

#### **4.3.6.1.1 Shame as a Threat to Hope**

The term shame, for Capps, draws from Erikson's theory (see 3.2.1.2) and is defined as "the negative pole of second stage of the life cycle" (Capps 1983:81). According to him, shame, throughout life, continues to threaten our sense. Capps (1995:98) also refers to shame as one of the major threats to hope. When the future is different to an expectation or a prediction, this experience elicits the shame experience, and furthermore, can be the cause of a sense of failure, suspicion of self-delusion, and doubt about the self as the following remark exemplifies:

When our hopes do not turn out as we anticipated or expected, we may feel guilt, holding ourselves responsible for their failure to come true, but the deeper, more persisting and more painful feeling that failed hopes evokes in us is shame (Capps 1995:123).

According to him, the experience of shame is similar to despair but more severe and painful than despair. He (1995:123) mentions the difference between shame and despair as follows:

Whereas the despairing person anticipates that what is wanted is not likely to come to pass, shame is the painful, after-the-fact realization what was wanted did not happen, in spite of the fact that it was fully expected to.

Capps (1995:128-129) explains the interpretation of shame and hope in terms of Kohut's bipolar model. Kohut's theory has an assumption of self-structure based on a bipolar self, i.e. the grandiose self and the idealizing self. The grandiose self seeks acclamation and recognition – in neither of which are we prepared for a sudden attack by shame in unknown situations. The idealizing self seeks high standards for personal achievement – wherein lies our hope. These self-images lead us to believe that nothing bad will happen; only what we expect to happen will happen. Therefore, shame always occurs in unanticipated situations.

The reciprocal process between these self-images is not performed only in the structure of our inner mind, but in the relationship with the caretaker. In the process, people are wounded with

self-love by unsuccessful relationships which ultimately results in the fixation of narcissism or self-love. This fixation further can give rise to painful effects like self-infliction, shame and rage, and self-fragmentation. Finally, this experience has a negative impact on hope and the hopeful attitude toward life, and thus becomes a threat to hope (Capps 1995:124).

#### **4.3.6.1.2 Shame and the Problematic Self**

Capps (1993:3) claims that shame not only forms the core of contemporary people's inner conflict, but also has a close link with narcissism. People in an extremely individualized society pursue their goals and the experience of failure may bring about severe criticism against the self. After all, people are more concentrated on the self to be in the wrong than wrongdoing during their daily lives.

Whang (2003:341), a Korean Christian counsellor, summarized Capps' assertion as follows:

In conclusion, modern people's sin should be understood from the shame and anger that are accompanied in the wound of self-esteem and narcissism, this shame and anger come from the immature self-love that gives rise to self-destruction and loss of self-worth. According to Capps, the self in modern society is not a guilty self, but classified into three kinds of problematic self.

Capps (1993:86-100) presents three kinds of problematic self. In other words, it can be argued that shame splits the self into three parts: the divided self, the defensive self and the depleted self.

According to Capps (1993:87), in the case of the first problematic self, i.e. the divided self, the experience of shame introduces a separation or a split of the self. Although there are differences of opinion regarding the mode according to which the self is divided – real self/ideal self, false self/true self, grandiose self/idealizing self – most researchers agree that the separation or division of the self is the result of a shame experience, and the split can be responsible for evoking regression to an earlier stage.

The defensive self as the second problematic self, is an important issue in dealing with the experience of shame. The role of the defensive self is to avoid a further shame experience that is additional to the main shame experience. In order to satisfy this purpose, various strategies, i.e. rage against others, contempt for others, transfer of blame, internal withdrawal, etc are adapted. These strategies, as a result, distort human relationships and lead to dysfunctional behaviour towards others, and eventually bring about the isolation of the self from the shameful self, that is, self-estrangement (Capps 1993:94-97).

The third category that is to be considered in dealing with problematic self regarding the shame experience is the depleted self. The depleted self is the consequence of the long-term effects of shaming. Capps refers to Kohut's explanation that the connecting point between shame and self-depletion is the dejection of defeat. The dejection of defeat implies the failure not to succeed in something, especially ambitions or ideals, and the acknowledgement of the fact that the person cannot manage the failure itself, or the results of failure, in a proper way and a proper time (Capps 1993:97-100).

Capps (1993:97-100) notes that the focus on the shame experience is not on the misuses of human freedom or the response from the judgment, but on self-failures. The depleted self does not refer to simple personality traits or a pessimistic tendency but to the deeper and more subtle effects of shame upon one's life, and its expression beyond humiliation or embarrassment.

#### **4.3.6.1.3 Shame and Theology**

Capps (1993:35) asserts, "Christian theory and practice has not taken shame and practice has not taken shame and narcissistic, shameful self seriously". Furthermore, he (1993:41; cf. 1990:233-247) argues that pastoral theology should focus more on shame in order for contemporary theology to be relevant. Capps (1983:86) asserts that the shameful self is definitely central to our identity, especially from a Christian point of view. He (1983:86-89) also maintains that general solutions concerning the shame experience – escape, anger, blame – are fundamentally based on pain avoidance, and suggests that the shame experience becomes exposure before God:



I suggest that the painful experience of shame is not to be avoided or renounced but instead made the core of our identity as Christians ... because in shame we experience the pain of self-exposure, and the core of Christian identity is to be 'exposed before God'. The point of Christian identity is not to put our shameful self behind us but to allow it to be exposed, again and again, to God (Capps 1983:89).

Capps introduces some texts in the Bible to justify his assertion, for example, he uses the Jonah story, the woman as sinner (Luke 7:36-50) and the story of the crucifixion (John 19:26-27) to explain the problematic self. Concerning this, Pattison (2000:207) raises the question of artificial selection and interpretation. Actually, Capps (1993:147-169) interprets Jonah's story as the story of a narcissist, the woman's act toward Jesus as self-trust, and the communication between Jesus and the mother as positive mirroring.

Capps (1983:92-93), who proposes that the experience of shame should be linked with the identity of Christians, emphasizes the significance of self-disclosure before God that enables us to see shame in the view of God and to facilitate self-identity. Furthermore, Capps' resolution of the shame experience is closely connected with the understanding of God beyond mere self-disclosure as the following remark exemplifies:

But there could also be more: the perception of God's love reaching out to her, lifting her up, and calling her by name ... for the ultimate comfort is not release from pain, but the conviction that nothing can separate us from the love of God (Capps 1993:98).

#### **4.3.6.1.4 Summary and Evaluation**

Capps links shame and our image of self, and argues that shame involves the entire self, including the aspect of thinking and feeling. Capps, as Louw (2000:305) explained, attempts to shed light on the interplay between important biblical themes and life issues, such as shame. Capps surmises that the problem causing the most suffering in people – including

Christians and clergy – in modern society is narcissism, and asserts the need for a turning from the traditional guilt theology to a shame theology to find a solution.

According to Capps, the problematic self in modern society is the divided self, the defensive and the depleted self. It can be argued that Capps provides the clue to research concerning the relationship between shame and a pastoral understanding of the self in terms of a pastoral anthropology.

Although Capps' study has contributed to an understanding of shame in terms of theological anthropology, it still has limitations. Although, in this regard, Korean psychologist, Ahn (1998:178) points out the appropriateness of Capps' individual approach for pastoral care in Korean churches, the similarity and tendencies between cultures should be elaborately and objectively considered.

Because Capps' writings on the self are drawn from the work of a wide range of psychologists, his approach tends to be strongly rooted in the individual. Pattison (2000:207) also points out this limitation:

Capps' work highlights shame as a phenomenon requiring a practical and theological response. It also expands the interdisciplinary understanding of shame, introducing theologians to some of the main ways of interpreting shame, including some that imply a social context, causes and effects ... while Capps displays some awareness of the social and cultural factors and context involved in narcissism and shame, his analysis and response to this condition is basically confined to the psychological and individual.

#### **4.3.6.2 David Augsburger: An Intercultural Assessment of Shame**

Augsburger, who is regarded as one of the forerunners in dealing with cross-cultural issues, focuses on pastoral counseling and counseling across cultures in his book *Pastoral Counseling Across Cultures* (1986) (cf. Farris 2002:88). Augsburger comments on the necessity of cultural consideration as follows:

The time has come for the pastoral counseling movement to function from an expanded, intercultural perspective ... it is time to cross over into other perspectives and return with the broadened vision of humanness that emerges only along the cultural boundaries ... the pastoral counselor in a world of accelerated change must be an intercultural person (Augsburger 1986:13).

#### **4.3.6.2.1 Bipolar Character of Shame**

Augsburger describes shame by comparing it to guilt. Guilt results from an inappropriate act and focuses on the process of doing, while shame is relational, profound and based on the loss of face (Augsburger 1986:112). He points out that because shame, in Western societies, is regarded as a negative emotion that is a destructive and an alienating force, the positive and constructive function is not sufficiently dealt with. Moreover, he argues that the pastoral counsellor should see “anxiety as rooted in our human finitude, shame as a gift to our relatedness, and guilt as essential to our moral and volitional existence” (Augsburger 1986:112-113).

He (1986:114) points out that despite the fact that contemporary scholars such as Erikson, Laing and Piers contribute to research concerning shame, the positive aspects of shame are still overlooked. Augsburger (1996:83) depicts shame as a central process for self-recognition and, social and moral development. Although shame constitutes a normal and healthful inner control function, it can be abnormal and dysfunctional when shame is overcharged or underdeveloped. Consequently, Augsburger (1986:115) emphasizes the bipolar character of shame and states as follows:

Shame is bipolar; it both separates and presses for union; it is an impulse to conceal and a yearning to be accepted; it is responsibility to others and personal recognition of a need to respond in more acceptable ways.

The positive side of shame as “shame as discretion” (Augsburger 1986:113) is summarized in three forms: blushing as a reflection of modesty, disposition toward socially acceptable

behaviour, and ethical inclination. On the other hand, the negative side of shame – shame as disgrace – is a painful experience and can lead to self-fragmentation. For Augsburger (1986:118), the shame experience is not simple rejection, but a loss of relationship. He rejects the dualistic reduction of emotion – good feeling and bad feeling – and asserts the importance of emotional expression in moral choice.

He tries to find the explanation of anxiety, shame and guilt in the Adam and Eve story of Genesis, and places the shame experience in the center of God's grace (Augsburger 1986:139):

Throughout the biblical accounts, human shame and guilt occur in this context of grace offered as steadfast love. All human activity, whether honorable or shameful, responsible or guilty, occurs in this context of the unchanging steadfast love of the Creator which constantly draws all creatures toward wholeness and healing.

It is clear that grace means unconditional acceptance and affirmation and therapeutic intervention through grace should be broadened from the individual to the family, culture and the presence of God (Augsburger 1986:141-142).

#### **4.3.6.2.2 Shame as a Social Experience**

Augsburger (1986) stresses how the mind-set of Asian cultures differs from the Western mind-set. He indicates the inadequacy of any simplistic categorization of cultural differences. Moreover, he argues that shame is natural, a normal and universal occurrence in human personality. Instead of denying the classification shame culture and guilt culture, he asserts that this distinction is related to control patterns (Augsburger 1986:113).

The process of guilt, shame and anxiety is not exclusive or irrelevant and needs to be examined within an integrative system of control (Augsburger 1986:120). The problem is which emotion – shame or guilt – is more accessible to the people in a certain culture, to be

used as the facilitator in socialization. The characteristics of shame and guilt present themselves very differently in various cultures. For example, “In the Japanese society, shame is the overt social control process, guilt the covert ... in Western culture, guilt is the overt process, shame the covert” (Augsburger 1986:126).

Augsburger (1986:83) argues that shame is the tension between the ego and the ideal, and anxiety precedes failure. The ideal includes the social ideal, i.e. familial ideal and collectively experienced selfhood, and does not focus on the personal self-ideal. Therefore, a total evaluation of failure of the ideal follows a shame experience. In this manner, Augsburger (1986:131) emphasizes the impact of culture on the emotions of anxiety, shame and guilt as follows:

Because each person’s sense of shame and honor is rooted so deeply in the social expectations of the native culture, it is almost impossible to escape the “we-they” judgments that spring up from these deeply ingrained values.

Because Augsburger (1986:134) finds the origins of shame in external and internal factors, in other words, ego ideal and community ideals, the healing process also includes these two factors. In this process, consideration of not only the ego ideals but also of societal values is needed to achieve the result that the pain of disgrace is reframed and directed toward the future. For Augsburger, shame is part of the social experience and involves sequential control processes, particularly in the child’s development:

Anxiety, shame, and guilt are the normal and sequential control processes that emerge in the first, second, and third years of a child’s development in every culture. Each culture has its own balance and its own integrative hierarchy of these internal controls that are contextually congruent (Augsburger 1992:82).

Anxiety, shame and guilt are common phenomena, and the processing of each depends on the cultural character of a certain society. Augsburger (1986:115) does not miss the point of linguistic limitations attending the expression of the shame experience. That is, while the English language uses one word to express shame, other languages, especially oriental

languages, are more varied and rich. The impact of a particular cultural context on shame, which is indicated in Augsburger's research, seems to be linked with his understanding of people.

The cultural context of values, i.e. moral value (what is just), aesthetic value (what is admirable), political value (what is socially possible) and affective value (what is held dear), provide "patterns for living, criteria for decision making, and units of measurement for evaluating oneself and others" and become sources of shame (Augsburger 1986:148; cf. also Kaufman & Raphael 1984:57).

#### **4.3.6.2.3 Summary and Evaluation**

Augsburger proposes an integrative model to make the connection between an individual and a cultural focus in pastoral care. By repeatedly emphasizing cultural validity, he accentuates the significance of the intercultural counselor (Augsburger 1986:14-15). On the basis of this assertion, he denies the distinction between shame culture and guilt culture, and recognises shame and guilt as cultural elements. He claims that shame and honour are deeply rooted in social expectation, and that these are developed into stereotypes or prejudice (Augsburger 1986:131).

In that Augsburger deals with shame in respect of culture, his approach is considered an outstanding and pioneering achievement. Not only does he define shame in terms of its emotional aspect, but also in terms of its cognitive and social aspects (Augsburger 1986:115). This viewpoint is more comprehensible than any previous psychological understanding of shame.

Augsburger displays a rich grasp of cultural pluralism and alerts the counsellor to the limitations of a monocultural approach. However, Augsburger's model also has limitations. The limitations are related to the following questions: Is it possible to accept other cultures or cultural tendencies? If so, how can the counsellor develop the skills to have a broader cultural awareness?

Augsburger's comparative research also has a limitation in that he does not deal with linguistic research. Emotions, including shame, are only known through local languages and the interrelationship of their words, and only through persons who are creating their emotions out of personal beliefs related to their socio-moral context. Therefore, cross-cultural comparisons of emotions such as anxiety, shame or guilt must be approached in a highly cautious manner.

#### **4.3.6.3 Stephen Pattison: An Interrelated Model**

Pattison's interest in shame starts from a personal and practical perspective. He considers shame in the diverse disciplines of literature, psychology, psychoanalysis, history and sociology, and concludes that shame is not a single unitary phenomenon, but rather a set of separable but related understandings in different discourses (Pattison 2000:3).

##### **4.3.6.3.1 Diversity within the Understanding of Shame**

Pattison (2000:62-64) rejects the intentional and artificial synthesis or the exclusive and narrow definition of emotions through privileging one set of theories or approaches to the research of shame. He summarizes his approach to shame research as follows:

Instead of trying to identify a single determining essence or definition, one is free to accept that there is a legitimate plurality of concepts and approaches. These may be loosely linked in various ways and degrees by context, usages and content. One is not obliged to rule some usages and approaches in, while excluding others (Pattison 2000:63).

His notion of shame is based on a philosophical idea that each concept has no essentially similar content and meaning and, the usage of each concept might depend on contexts. Accordingly, he subscribed to multidisciplinary approaches, and utilizes an eclectic approach to achieve an understanding of shame (Pattison 2000:62, 64). Table 4-1 below briefly summarizes the position of each researcher as evaluated by Pattison.

Table 4-1: Summary and evaluation of Christian thoughts of shame

Researcher	Main Book/Article	Shame	Evaluation
John Patton	Is Human Forgiveness Possible? (1985)	A response to a narcissistic wound more personal and relational	Victim-blaming approach (focus on shamed, not on offend)
Donald Capps	The Depleted Self (1993)	A wound to self, threat to identity sin in a shame based theology	Draws mainly upon psychological view. Inappropriate exegetical approach to biblical texts
Lewis Smede	Shame and Grace (1993)	Feeling to lead a feeling of self-disgust and unacceptability. Healthy, unhealthy, spiritual, social shame	Draws mainly upon psychological view. Victim-blaming approach
James Fowler	Faithful Change (1996)	Emotion of self-assessment. Undifferentiated synthesis of psychological and neuropsychological materials	Derivative and uncritical of its psychological sources. Fragment and incoherent discussion
Simon Robins	Christian Ethics and Pastoral Counseling Revisited (1998)	Acquired through failure to establish satisfactory relationships in early childhood	Limited sources. Ambiguous definition
Whitehead, James & Whitehead, Evelyn	Shadows of the Head (1994)	Emotion to monitor the boundaries of belonging	Emphasis on social shame – facilitate both conforming and resistance in social relationship
Howe, Leroy	The Image of God (1995)	A cry of disbelief that God believes in us	Does not demonstrate any practical techniques
Ramsay, Nancy	Sexual Abuse and Shame: the Travail of Recovery (1991)	Women who have been shamed through child and sexual abuse. Unhelpfulness of traditional God-image to abuse victim	Emphasis on education and advocacy
Deusen Hunsinger	Theology and Pastoral Care (1995)	Psychological interpretation of shame. A theological and narrative understanding from Barthian perspective	Focuses on individual and psychological aspects of shame and overlooks sociological aspect of shame

Summarized from Pattison's research on Christian thoughts of shame (2000:198-227).

#### 4.3.6.3.2 Shame within the Practice of the Christian Spiritual Tradition

Pattison (2000:9) approaches the relationship between shame in contemporary experience and in early Christian practice and tradition by suggesting a conversation model – “a tripartite interaction between faith, practice and social reality”. He (2000:229) argues that there are



Christian ideas and practices that generate or engender dysfunctional shame rather than alienate it. Furthermore, he assumes that shame can be used as a means to manipulate people into obedience to what seems to be the will of God.

From a personal viewpoint, Pattison (2000:229-274) proposes the ambivalent relationship – exploit or alleviate – between shame and Christian thought and practices. That is, certain Christian ideas and practices – the nature and doctrine of God, sin and guilt, pride and humility and the nature of the person or the self, liturgy, Christian child rearing, moral teaching, Christian discipline, etc – can function to generate or provoke a sense of shame.

However, Pattison (2000:275-276) claims that it is not always the case that the negative impact of Christian ideas and practices applies to every Christian. Although he asserts that the negative impact of Christian ideology and practice on dysfunctional shame presents relevant evidence, he does not intend to merely criticize the negative relationship between Christian ideology/practice and dysfunctional shame (Pattison 2000:229-231, 270-274). Rather, he concludes that Christian ideology and practices are ambivalent in their impacts on shame, having the power to heal and to harm (Pattison 2000:229, 243). In the end, Pattison (2000:276, 308) suggests the necessity of changing Christianity's response to shame in a more sensitive and positive way by a critical awareness, assessment, and resisting the exploitation of shame, and introducing some de-idealization of Christian thoughts.

#### **4.3.6.3.3 The Interplay between Shame, Self-image and God-image**

It may be helpful to consider his review on the correlation between images of God, problematic self-image, and shame in order to achieve our goal. Pattison (2000:235), citing Mcfague's description of the considerable influence of the monarchical model of God that was dominant in the Judaeo-Christian tradition and post-biblical development, states that it causes a negative and toxic understanding of ourselves and of God, with the result that it can operate as a factor inducing human shame. His analysis of Christian thought and practice raises some fundamental questions for our contemporary religious thought, organization and practice.

Pattison (2000:236-241) identifies eleven spiritual images and attributes<sup>92</sup>, and argues that these may engender and amplify self-humiliation rather than meet the real needs of many shamed people. According to Pattison (2000:237), Christian ideas and images of God as holy and pure may “increase a personal sense of alienation from self and the divine”. Furthermore, images of God as holy and pure embody people’s conformity to God’s will and need without considering people’s sense of their own character. Pattison (2000:238) states that this favourable orientation toward humankind is reflected in obedience and conformity as God wants one to be. In this way, “it may foster the acquisition of an outwardly conforming ‘false self’” (Pattison 2000:238).

The image of God as omnipotent, which is also eminent in Korean culture, embodies simultaneously a sense of God’s supremacy and humankind’s dependence on God. The character of an idealized God as omnipotent is described as follows:

The notion of an active, omnipotent God may play into human shame by emphasising elements of passivity and lack of autonomy – ‘we have no power of ourselves to help ourselves’, as the Book of Common Prayer collect for the second Sunday in Lent has it. It certainly does little to make people feel that their actions and wills are of significance (Pattison 2000:239).

Wilson (2002:141-144) also suggests a link between the experience of shame and parishioners’ concept of God. Moreover, he argues that a distorted God-concept<sup>93</sup> by shame-based religious systems leads to over-dependency of the self and excessive sense of accomplishment. Horak (2006:169) also describes the link between the understanding of God and the experience of shame when he states:

People with large amounts of internalized shame often believe that there is one

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<sup>92</sup> Pattison (2000:236-240) presents eleven spiritual images as follows: “God is wholly different from human beings, God does not have a body, God is pure and holy, God requires people to be holy and obedient to his will, God is perfect, God is rational and does not have feelings or desire, God is omnipotent, God is unbiddable and often absent, God is omnipresent, God does not need anything from humans, God punishes wickedness and sin”.

<sup>93</sup> Wilson (2002:142) presents five common distortions of God’s character as follows: The cruel and capricious God, the demanding and unforgiving God, the selective and unfair God, the distant and unavailable God, the kind but confused God.

set of rules for how God sees them, which differs from the rules for how God sees the rest of humanity. The resulting relational style makes it extremely difficult to experience any comfort or soothing in their relationship to their God, which is sadly ironic given the fact that many in this group are very religious.

Pattison (2000:242) concludes that the significance of a correlation between the experience of shame and Christian ideas, including God-images indicates that:

Not all people who encounter such ideas (Christian ideas and God-images) find them shaming. However, religious images and ideas can have a baleful effect upon the minds of people who are receptive to them, perhaps because of previous shameful experience or persecutory internalised objects. For them, these images can be persistently tormenting.

#### **4.3.6.3.4 Summary and Evaluation**

Pattison (2000:190) points out the paucity of the church's theological reflections on the problem of shame, especially on the relationship between humans and God. He (2000:226-227) critically evaluates the limitation and inadequacy of the modern Christian theological response toward the research of shame by simple adopting 'secular' academic and clinical disciplines, ignoring social and political context, and neglecting the role of religious thought and practice on shame as follows:

The result of this survey of recent Christian theological and pastoral responses to shame is a disappointing one ... However, often their understandings of shame are partial, arbitrary or desultory. Shame has yet to receive the comprehensive theological examination that it deserves ... They omit to deal effectively with its social context, construction and usage.

Pattison (2000:6-9, 112-113, 253) often uses his own experience as a way of illustrating the points he wants to make, and works on the assumption that shame is negative and destructive

within Christianity. However, from what has been discussed above, we can conclude that Pattison's research contributes significantly to capture the experience of shame in terms of Christian ideas and practices, especially God-images, beyond the experience of shame as a mere psychological and sociological phenomenon.

#### **4.4 CONCLUSION**

In this chapter, the researcher tried to deal with shame in a relevant theological framework by reflecting on various views of practical theologians and biblical scholars regarding shame. This was attempted by exploring the notion of shame in the Genesis Adam and Eve narrative. In order to for us to follow the research findings of this particular chapter, and to arrive at a meaningful conclusion, the following summary of the chapter is given:

[1] It could be argued that certain factors of Christian thought and practices within the Korean Presbyterian Church, i.e. legalistic attitude, this-worldly orientation, idealisation in religious practice and moral teaching, over-dependency on the pastor, etc, seem to play an important role in parishioner's experience of shame. Therefore, self-identity and God-images in the context of traditional religion and philosophy, as well as the theological tendency were considered in order to understand shame more properly within the Korean Presbyterian Church.

[2] Several biblical scholars (cf. e.g. Pederson, Olyan, Matthews and Benjamin, Tucker, Olyan, Stone and Stansell) have upheld the cultural approach and the honour-shame model in the narrative texts of the Hebrew Bible. They believe that honour and shame in the narratives of the Old Testament represent core social values of ancient Israelite society, and they utilize the shame-honour model of the Mediterranean world to interpret biblical literature. Although Dille does not exclude the individual's internalized shame, his position is considered the same as that of Malina and Neyrey's cultural approach.

[3] Seebass, Odell and Wiher's approaches were not based on the honour-shame model but on a philosophical examination. Although Seebass' categorization of the subjective-objective

notion of shame did not mean absolute exclusion, shame, for him, mainly refers to the objective loss of status. Odell emphasized the social ritual function of shame, and asserted that shame in the Hebrew Bible results from a loss of status and the failure of a relationship with others, especially with God. Wiher's notion of shame focuses on the covenant between God and His people.

[4] Stiebert was critical in observing that most biblical scholars have not listened to the voice of psychological interpretation and the internalized dimension, because of the tendency to use the Mediterranean shame-honour matrix for studying shame in the Bible. Lapsley's identification of shame in Ezekiel from a psychological perspective focused on an inner, private experience. Bechtel also had focused on the psychological dimension of shame in biblical literature. However, the differences between the psychological and the sociological approaches were not contradictory, as argued by Lapsley, and are caused by differences in methodology.

[5] The results of Huber's and Bashoor's surveys on shame were more comprehensive and eclectic. Huber made a distinction between shame and shaming; she relates shame to an emotional response as a psychological characteristic, and shaming to an external sanction as a social character. She referred to the importance of shame as part of a religious experience, and emphasised the positive or essential function of shame. Bashoor depicted shame in three dimensions – subjective, objective and ethical/religious perspective – and maintains that these three dimensions are intertwined in complex ways.

[6] Malina and DeSilva belonged to a group of scholars who are using a social-scientific approach to interpret the New Testament. Both of them were convinced that shame and honour are the primary social values found in the first century Mediterranean world. Shame, for Malina, means sensitivity for one's own reputation or the opinion of others, and was viewed as the positive aspect of shame.

[7] DeSilva, pointing out the weakness of the cultural-anthropological method, interprets the Epistle to the Hebrews by means of a socio-rhetorical method. According to him, shame was used as sanction and as a device for creating conformity. That is, individuals were "likely to

strive to embody the qualities and to perform the behaviours that the group held to be honourable and to avoid those acts that brought reproach and caused a person's estimation in the eyes of others to drop" (deSilva 2000:36).

[8] McNish highlighted the transformative function of shame in terms of Christ's life, especially the event of the Cross and the resurrection in the New Testament. The experience of shame was inevitable and ontological, and implied a constructive function in the formation of spirituality. Moreover, a confrontation with the experience of shame without any defence allowed an individual to accept him-/herself, another human being and God so that it can facilitate the deepening of our formation in the body of Christ by grace.

[9] In the light of our exegetical survey of the current biblical and theological reflection on the narratives in Genesis 2 and 3, we observed that although it was not easy to determine from the passages whether shame could be directly related to sin, or to a relationship, shame had to be understood within the framework of the divine-human relationship.

[10] The assertion that shame was no longer the unique subject of psychology and should be dealt with in the area of theology has been suggested by Capps, Augsburger and Pattison, who were presented in the previous sections. Capps illuminated the relationship between shame and self-identity, and Augsburger contributed to an understanding of shame in terms of different cultural contexts. Pattison is convinced that theological ideas and thoughts are linked with shame.

This summary enables us to arrive at the following meaningful conclusions regarding the research in this chapter:

[1] The model used to understand shame in the Genesis 2 and 3 narratives from the perspective of a relationship affords some theological significance to shame and does have heuristic value. In other words, the interpretation of the Genesis narrative in terms of a relationships may provide a way to deal with theological anthropology regarding humankind's existential problems by making the transition from guilt to shame, and from behaviour (doing function) to existence (being function).

[2] The diversity of approaches is explained well by the scholars' respective methodological points of view. As the above discussion indicates, three ways of understanding the identity of shame can be established: a) shame as psychological emotion, b) as a norm and value as in the sociological dimension, and c) shame as an aspect of a religious relational experience between God and the human being. Furthermore, it is interesting to note that most scholars do not consider the understanding of shame advocated in each respective approach as being in contradiction to the other. This type of study tends to demonstrate the diversity of possible valid understandings of shame rather than to segregate and to propose a narrow definition.

[3] It is important to consider cultural and contextual factors for a proper depiction of the phenomenon of shame in a particular culture.

Up until this point, the researcher has undertaken to deal with the understanding of shame in terms of theological perspectives. He concluded that shame is a complex phenomenon straddling objective and subjective components. In addition, the researcher argued that in examining shame paying attention to religious and constructive aspect, in other words, the relationship between God and His people is not only appropriate but also important. Studying shame from a theological understanding revealed that shame as a cultural phenomenon has got significant influence on anthropology and ecclesiology.

Accordingly the researcher will have a hypothesis that shame as a social and cultural phenomenon impacts on Christian spirituality within the Korean Presbyterian Church, in particular experiencing of self and God; furthermore, it leads to religious pathology. In the following chapter, pathology in general, the relationship between shame and pathology, as well as the relationship between shame and religious pathology within the Korean Presbyterian Church will be examined.

## **CHAPTER 5. THE INTERPLAY BETWEEN SHAME AND RELIGIOUS PATHOLOGY: A PASTORAL ASSESSMENT**

The researcher investigated the characteristics of shame in Korean culture by surveying the main group of Confucianism, and the psychological aptitude of the Korean mind. Even though shame has been found to exist among all humans, due to different cultural value systems and levels of development, the Korean concept of shame may possess its own distinctive features.<sup>94</sup> The researcher argued that shame within Korean culture, rooted in excessive sensitivity to other-orientation and conformity, does not only refer to a mere personal emotion, but also to a moral and virtuous sensibility to be pursued. Therefore, a multidimensional approach is required to consider psychological, cultural and theological aspects of shame in Korean culture.

Furthermore, various theological thoughts and practices within the Korean Presbyterian Church have been influenced continually and synthetically by other religious and philosophical traditions. The researcher argued that Korean shame might have a destructive impact on self-identity and the understanding of God in the Korean Presbyterian Church due to excessive sensitivity to other-orientation without dealing with the experience of shame in the relationship between human beings and God.

Because this chapter aims to determine the impact of shame on religious pathology within the Korean Presbyterian Church, the researcher will examine the phenomena of pathology regarding the experience of shame, in particular, the relationship between shame and religious pathology in terms of theological anthropology.

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<sup>94</sup> Lewis (1992:196) asserts that a universal view of shame is not contradictory to a relativist view of shame as follows: “The universal view and relativistic view are not antithetical. Some universals may appear only at the level of behaviours; these universals must wait for culture to assign them specific meaning. Other universals may be related more to deep structures that carry with them a specific meaning, but even here different meanings may well be assigned by different cultural frames”.



## **5.1 TOWARDS A GENERAL UNDERSTANDING OF PATHOLOGY**

Before answering the question “what does religious pathology in the Korean cultural context mean?”, it can be helpful to see how this context will be operationalised in the broader context of various pathologies concerning the experience of shame due to the lack of information regarding the religious pathology in Korean culture..

### **5.1.1 What is Spiritual Pathology?**

According to Verbrugge & Jette (1994:3), specialists in medicine and biology generally define the term pathology as follows:

Pathology refers to biomedical and physiological abnormalities that are detected and medically labeled as disease, injury or congenital/developmental conditions.

The word pathology is derived from two Greek words, namely pathos meaning suffering, and logos meaning study. Pathology is, thus, a scientific study of structure and function of the body in disease; it deals with causes, effects, mechanisms and nature of diseases (Mohan 2005:1).

The term pathology, in the bio-medical model, is often regarded as one's biological abnormal state due to a certain disease. The bio-medical model mainly emanates from five theories, viz. the bacteria theory, the epidemiological theory, the mechanistic theory, the cellular theory and the psycho-somatic theory (Louw 2008:22). Pathological symptoms, in the medical model, result from a variety of possible causative factors: genetic endowment, metabolic disorders, infectious disease, internal and conflicts (Zastrow 2009:40).

Although the use of the bio-medical model to interpret pathological symptoms makes a significant contribution towards diagnosis, using such a model alone may produce limited results.<sup>95</sup> Illness, for patient, entails not only physical discomfort of ill health but also all of

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<sup>95</sup> The limitation of the bio-medical model regarding chronic illness is indicated by researchers. See Larsen & Lubkin's

the social and psychological, as well as spiritual ramifications of being unwell. Moreover, the broader meaning of illness in this emotional and social context – its effect on their lives and on the lives of those around them – may be far more important to patients than the physical impairment itself (Taylor, Malcom & Calhoun 2006:56). Louw (1994:16) formulates the broader meaning of illness as follows: “Illness is not merely a ‘biotic’ issue which can be combated ‘antibiotically’. Illness, rather, is a personal ordeal and total experience of a disturbing process which should be indicated physiologically – biologically, psychologically, existentially, socially and religiously.”

The implications and danger of adopting a bio-medical model is regarding anthropology. That is, human beings, in a bio-medical model, can be reduced to “merely functional organisms” (Crabb 1987:82; cf. also Louw 2008:23) and be treated as passive objects and as victims of external factors; furthermore, the spiritual and cultural factors, in bio-medical model, can easily be overlooked. Louw (2008:23-28) highlights the weak points of a bio-medical model in the approach to symptoms arising from existential issues by simply analyzing the human being as a psychological, biological or chemical entity, and ignoring the spiritual and cultural dimensions of life, and the isolation of the person from his/her context.<sup>96</sup>

However, a human being does imply a functional object or a mere target for analysis. In particular, it is important to consider, in pastoral care, the context in which a person has been involved, and the relationship between a human being and God (Patton 1993:185-211; Louw 1999:72). As regards the limitation of anthropology in the bio-medical model to depict pathology, Louw (2008:33-34) proposes a form of spiritual healing that is more comprehensive, and includes “embodied life as experienced within the presence of God, as well as within a cultural system and network of relationships”. Louw (2008:27) emphasizes that “the being a person is more important than the function of his/her bodily parts”. Human beings merely cannot be reduced to biological organisms. Therefore, pathology, within a broader scope, could be understood as “that which reflects a distortion of reality or leads to potential harm to self or others” (Linda, Wagner & Malony 2010:3)

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work (2009:70), *Chronic Illness: Impact and Intervention*.

<sup>96</sup> Hasker (1976:33-45) also points out the limitation of the bio-medical model for the research of mental illness.

In view of the above discussion, we can argue that the term pathology is not restricted to physical deformation but affects the total person; furthermore, it should be considered within a theological framework. That is to say, in the context of pastoral care, the issue of pathology should be dealt with in a broader and holistic perspective that includes psychological, physiological, social and religious factors<sup>97</sup>.

### **5.1.2 The Impact of Shame on Spiritual Pathology**

The effects of the experiences of shame on mental health have been topics of considerable interest in psychological literature, and shame has been identified as a key component in disorders such as depression, anger, narcissism and schizophrenia (Lewis 1987; Morrison 1989). There have been several recent reviews to support the association between shame and psychopathology, i.e. shame and depression (Harder, Cutler & Rockart 1992; Alexander & Brewin et al 1999), shame and anxiety (Harder 1995, Rebecca & Angeline 2004), shame and alcoholic addiction (Cook 1991), shame and narcissistic personality (Morrison 1989), shame and perfectionism (Jeffery, Ashby & Kenneth et al 2006), shame and self-perception (Claesson, Biregard & Sohlberg 2007), shame and eating disorder (Swan & Bernice 2003), and shame and violence, God-images (Good 1998).

Lansky (1992), drawing on Heinz Kohut's theory on the role of fathering, identifies the power effect of shame as an organizing force in human affairs, especially in the family system. He argues cogently that people attempt to avoid feelings of humiliation and shame by using various defences, and this attempt introduces serious problems internally and in the family system (Lansky 1992:11). As a result, these internal problems may lead to problematic behaviours such as alcohol abuse, domestic violence and child abuse.

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<sup>97</sup> Louw (2000:248) explains the relationship of pastoral care and psychology in terms of perspectivism as follows: "There is a difference in perspective between anthropology in pastoral care and anthropology in psychology. The difference should be understood in terms of perspectivism and not in terms of dualism ... The difference in perspective between pastoral care and psychology could also be formulated as follows. Pastoral care approaches human beings from an eschatological perspective and deals primarily with the transcendental dimension of meaning; psychology approaches human beings from an intra- and inter-psyche perspective and deals primarily with the empirical dimension of communication and behavioural pattern .... Perspectivism does not imply fragmentation of the human person, but a unique approach to promote total human welfare in conjunction with other perspectives."

Harder, recently expanding shame related pathologies such as antisocial personality, borderline personality and psychoanalytic neuroses, emphasizes the impact of shame on various psychopathological phenomena as follows: “In recent years, shame has received strong emphasis as a causal factor in the formation and/or maintenance of almost every conceivable type of psychopathology and this trend has eclipsed theoretical attention to guilt (Harder 1995:387).

Kaufman (1996:111) argued that shame is central to the development of various disorders although he admits that shame cannot be an exclusive ingredient in all forms of psychopathologies. He highlights the importance of shame in dealing with psychopathology as follows: “Psychopathology must be reexamined in the light of affect theory, and then reformulated. Syndromes must also be examined from the perspective of shame” (Kaufman 1996:111).

The important point in regard to the relationship between shame and various kinds of disorders is that the experience of shame can come to lie at the core of the self and to embrace our essential identity or existence (Kaufman 1992:263).

## **5.2 RELIGIOUS PATHOLOGY**

As discussed above, the phenomenon of shame is intricately related to symptoms of pathological self-identity. However, the impact of shame cannot be restricted to the issue of self-identity. According to Good (1998:8) and Lawrence (1997:214-215), people’s understanding of God and self-image are positively or negatively interrelated. While many aspects of psychological research on shame and its related pathology have been accepted, shame and related pathology has not been considered as a subject of theological interpretation.

Certain existential issues such as anxiety, guilt and shame, despair, helplessness, and frustration should be considered for a theological understanding of Christian spiritual healing. Louw (1999:14) asserts that various existential issues are intricately related to spiritual direction, and that these should not to be regarded as the object of mere psychological and medical diagnosis.

### **5.2.1 Towards a Theological Understanding of Religious Pathology**

Psychologists have increasingly noted that religion has a correlation with mental health as the following statement of Genia (1995:1) exemplifies:

With few exceptions, traditional psychotherapists have been subservient to Freud's assessment of religious life as neurotic and self-deceptive ... With a recent resurgence of interest in religion and spirituality, secular psychotherapists are challenged to become more attuned and responsive to their client's spiritual values.

In Genia's (1995:9-12) brief survey, there are three interpretations for the role of religion in mental health. In the psychoanalytic perspective, religion and religious practice refers to "a neurotic repetition of childhood" as a negative factor in the individual's development. The cognitive-behavioural perspective, which emphasizes the individual's distorted thinking patterns, considers religious belief as "irrational and immature", and asserts that irrational belief may be a cause of negative emotions and interpersonal problems. Humanistic-existential psychology, which centers on the individual's responsibility, morality and freedom, tends to regard "the transcendent as nothing more than a higher level of consciousness."

Schumaker (1992:11-18) carefully reviewed previous works that were conducted by the various scholars in order to clarify and synthesize the relationship between religion and mental health. According to his review, religious faith plays a significant role in people's development, adjustment and personality; it serves to deter deviancy or social pathology and has a positive effect on mental health.

However, people's faith does not always function positively in favour of their development, and has the potential to become problematic by deviating from healthy conditions as Louw (2000:241) states:

Faith does not only play a supplementary role with regard to people's values, but essentially is a constructive factor in the development of personality. But faith

does become pathological when the focus on God and the interest in faith contents alienate people from their immediate reality, so that their faculties of discernment are blinded by either an artificial identification with God, or an obsessive, and thus unilateral identification, with God.

Religious pathology refers to sick or distorted faith when peoples' belief systems or their contents of faith become negatively influenced due to a painful and negative experience or emotion, and this is associated with a negative understanding of God and self, and an inappropriate response to existential issues such as shame, anxiety and guilt (Louw 2008:122). Religious pathology is a disorder "as a result of psychiatric factor or psychic dysfunction" and "as a result of a distortion in the process of interaction between religious content and personal faith behaviour" (Pruyser 2005:1014-1015).

Pruyser (2005:1015-1016) categorized religious pathology in five groups as follows: 1) Narcissistic distortion: exaggerated concentration on oneself with unrealistic self-expectation; 2) Intellectual disorder: religious delusion which loses track of reality; 3) Emotional disorders: uncontrollable emotions with no connection to factual provocation; 4) Moral disorders: preoccupation with ethical matters and irrational guilt feelings; 5) Behavioural disturbances: perfectionism which leads to compulsive behaviour.

Louw (2000:242-243) argues that we should include three factors in considering the problem of religious pathology, namely negative self-identity, a fear of resignation, and obsessive commitment and ideology. He makes a very important point to illustrate the understanding of religious pathology for a pastoral approach as follows: "For a pastoral approach one must concentrate on the aspects of attitude, coping abilities, a network of relationships, meaningful goals, value systems (normative framework) and functional images of God" (Louw 1994:17).

Louw (2008:120) further argues that parishioners' inappropriate understanding of God is significantly related to religious pathology. Various existential issues, in particular, guilt, anxiety and shame, which correlate with a negative and destructive concept of God, can be a cause of religious pathology. With regard to the above argument, it is crucial to consider the parishioners' understanding of God in relation to their experience of shame.

### **5.2.2 Working Definition of Religious Pathology**

The definition of religious pathology, in this dissertation, is not reduced to an extreme aberrant expression as stated by the bio-medical model. The researcher rather proposes a broader definition of religious pathology that is linked to various understandings of the self and God. Religious pathology refers to parishioners' inappropriate understanding of self-identity and God. It alludes to the discrepancy between our content of faith (what we believe and profess) and how we act and live within the realm of relationships.

Based on the aforementioned definition, the researcher hypothesizes that parishioners' experience of and response to shame significantly impact on theological anthropology. The assumption is that a negative understanding of the self and God may result in a discrepancy between the content of faith and behaviour. Moreover, it is argued that parishioners' understanding of self-identity and their experience of God have to a great extent been shaped by philosophical paradigms emerging from the Korean cultural context.

### **5.2.3 Religious Pathology: Significance of a Pastoral Assessment**

Evaluating parishioners' self-understanding (self-identity) and God-images is a core issue in the making of a pastoral diagnosis and assessment. Ivy (1990:212-218) attempted to introduce various assessment models for a pastoral diagnosis: a theological diagnosis (Hiltner and Pruyser), a pastoral diagnostic framework (Oates), a framework based on developmental theories (Erikson and Kohlberg), a spiritual assessment (Fitchett), and a medical diagnosis.

When we turn to the work of Pruyser (1976:31-34), we notice that the word "diagnosis" has not always been used in the negative or in terms of a medical meaning, but has also been employed in the theological domain. Pruyser (1976:31, 43) emphasizes the importance of diagnosis in practical theology and the role of the pastor in this regard as follows:

Diagnosis is very much a pastoral task also. It should be a substantial part of any pastor's daily activities ... I believe that problem-laden persons who seek help

from a pastor do so for very deep reasons – from the desire to look at themselves in a theological perspective.

In keeping with the scope of Pruyser's theological paradigm of diagnosis, Stone (1996:27-28) also discusses the theological implications of a spiritual assessment by stating: "Pastoral assessment can and should be done from a theological template". The process of making a pastoral assessment in terms of a theological template does not imply a simple mechanistic technique that applies a specific doctrine to a certain situation. Rather, it requires an integration of a pastor's reflection on a parishioner's situation, trying to actualize "our theology anew in every moment of conflict and suffering" (Stone 1996:27).

Louw (1999:236) has rightly stressed the integration process of a pastoral diagnosis:

Pastoral diagnosis involves a dynamic process of understanding and analysis of information and is focused on the integration of data concerning faith. Such integration takes place in the presence of God, against the background of the Scripture and a person's existing experiences and perception of God.

Any pastoral assessment should focus on "the understanding, interpretation and clarification of faith within the context of existential questions regarding the meaning of life" (Louw 2000:318). Moreover, it should emphasize a person's total existence, i.e. affective, cognitive, experiential, ethical and contextual dimensions and not just individual problems and conscious or unconscious events. In addition, the term "pastoral assessment", within the framework of a pastoral hermeneutics process, refers to the procedure of analysing and interpreting the quality of spiritual maturity<sup>98</sup>. It focuses mainly on specific contents of faith, the quality of religion and appropriateness of God-images (Louw 2000:318-345; cf. also Cole 2008:146; Stone 1996:29; Pruyser 1976:60-79).

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<sup>98</sup> Louw (2008:92) provides the following excellent statement regarding God-images, mature faith and pastoral assessment: "In a pastoral model images and conceptions of God play a decisive role for the healthy functioning of mature faith. In a pastoral assessment of health and sickness it is not so much about a correct or incorrect understanding, or a good or bad concept. It is not about the doctrine of the church or the content of specific denominational confessions. It is about the question whether the concepts are appropriate or inappropriate in terms of spiritual and life issues regarding our human quest for meaning and dignity."



### 5.2.3.1 God-images within a Pastoral Assessment

Parishioners' understanding of God forms an important part of a pastoral assessment, so much so that personal faith cannot be understood apart from a God concept. As far as God-images are concerned, scholars generally agree that a God-image positively or negatively affects psychological adjustment and religious life. Cotton et al (2006:5-13) and Gall (2004:1357-1368) reported that an individual God-image is related to a person's emotional and social coping ability after traumatic events. Salsman and Carlson (2005:201-209) also found that personal religiousness, especially the specific understanding of God, is associated with mental health such as psychological stress and depression.

Furthermore, Pattison (2000:234) argues that personal God-images from the theological tradition may be related to attitudes and behaviour in relation to shame.<sup>99</sup> In other words, traditional Christian ideas and God-images tend to legitimize and amplify a sense of shame (Pattison 2000:242). Consequently, we would agree with the argument of Louw (1994:18) that "usually a negative concept of God, existential problems such as fear, anxiety, guilt and shame is the underlying cause of a sick religion and a distorted faith, which correlates with negative personal behaviour and thought."

Whereas appropriate God-images promote more constructive and purposeful actions by playing a positive role in parishioners' thinking about and response to shame, inappropriate God-images, which usually result from painful experiences parishioners have gone through in life, prevent them from reaching maturity in faith (Louw 1999:3).<sup>100</sup>

In particular, people with inappropriate God-images find it very difficult to embrace the idea

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<sup>99</sup> Pattison (2000:241) describes the impact of the traditional theological God-image on people as follows: "Unfortunately, the kind of God imaged in the orthodox tradition in its continuing use of scripture, creeds and liturgy is unlikely to meet the real needs of many shamed people. Rather, they may be encouraged to see themselves as bad, powerless, defiled and unworthy before the face of an all-good creator".

<sup>100</sup> Louw (2000:341-343) presents examples of appropriate and inappropriate God-images as follows:

- 1) Inappropriate images of God: God as powerful Giant; the Omnipotent God, God as a Bully, God as Father Christmas, God as Mechanic/Engineer, God as Computer, God as Magician.
- 2) Appropriate images of God: God as Father, God as Soul Friend, God as Saviour, God as comforter, God as Judge.

The real issue regarding God-images is not about "concepts being right or wrong, but about the effect which these concepts have on faith behaviour" (Louw 2000:341).

of God's love when they are confronted with situations of pain and suffering because of their negative perception of God resulting from a dreadful experience. Moreover, an inappropriate God-image will bring about a negative self-identity and, as a result, will lead to religious pathology. The following remark of Louw (2000:256) is pertinent in this regard:

Our basic assumption is that if parishioners' God-images are obstructive and negative, they will find it difficult to employ faith as a source for growth and a means for dealing constructively with life issues.

The understanding of parishioners' faith, in the view of Louw, draws heavily on their God-images. It is sometimes difficult to understand parishioners' faith without considering their understanding of God. Hence, the specific concern of a pastoral assessment is to determine how parishioners view God in order to enable the pastor to help them develop from inappropriate God-image towards appropriate God-images (Louw 2000:331).

God-images in pastoral assessment do not refer just the literal and dogmatic concept but link to parishioners' experience of God within specific contexts. God-images imply cultural, philosophical and anthropological issues. Moreover, parishioners' God-images are not static and can change over a period of time according to developmental changes. "With old age, God-images are intertwined with wisdom and our human quest for meaning. One can even go so far as to maintain that, within the experience of the Christian faith, God-images are the fabric of a believer's life story" (Louw 2000:330). Therefore, parishioners' reference to and description of God must be considered in the assessment of their God-images.

### **5.2.3.2 God-images and Story-analysis**

Diagnosis as a pastoral assessment should be understood as a hermeneutical process that differs from a medical model that pursues explanation and classification. Therefore, the major concern of a pastoral assessment is related to the question; "How does parishioners' understanding of God function?" and "What effect does it have on faith behaviour and emotions?" (Louw 2008:213). In order to answer these questions, we should listen to

parishioners' life stories that imply their experience and understanding of God in their daily lives, particularly in the experience of shame. Parishioners should be given an opportunity to tell their stories on how they understand and experience God's involvement in their lives, more specifically in moments of anxiety, trouble and suffering.

Louw (1999:251) alludes to the significance of story-analysis regarding parishioners' God-images when he states:

The pastor should listen to where the God-image is strongly emphasized, the extent of its role, or whether it was completely lacking when the story was told. Mention of the name of God or related themes (e.g. God's will, providence, punishment, or grace) as well as the various elements of the story, could indicate the character of the parishioner's commitment to God, and dependence on Him.

Furthermore, it shall be argued that Korean people's understanding of God cannot be assessed in a vacuum, but should always be considered within the context in which they experience and understand God. That is, God-images, either appropriate or inappropriate, are formed as a result of different experiences of people within a given context (in this case, the Korean context, more specifically the Korean Presbyterian Church). It shall be claimed that it is necessary to devote more attention to the issue of listening to parishioners' own stories within the framework of the Christian story<sup>101</sup>.

### **5.3 THE INTERCONNECTEDNESS BETWEEN RELIGIOUS PATHOLOGY AND SHAME WITHIN THE KOREAN PRESBYTERIAN CHURCH**

The phenomenon of shame within the Korean Presbyterian Church is the product of Korean culture, especially its traditional philosophy and religion, and implies a conservative and dogmatic theological tendency. We presupposed that certain factors and practices regarding the theological tendency of the Korean Presbyterian Church have been embedded in traditional religion and philosophy. Therefore, it could be argued that the experience of shame

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<sup>101</sup> In chapter 6 the researcher will conduct an empirical study to reach this purpose.

influences the character of Christian spirituality and, as a result, often leads to religious pathology. In this regard, traditional religion and philosophy are playing a fundamental role.

Recent empirical research on Koreans' mental health shows that shame has a high correlation with various pathological symptoms, especially anxiety and avoidant personality disorder. The research also indicated that Christians are more prone to shame (Nam 2008; Roh 2000). The consideration of parishioners' response to shame, their God-images and self-identity in terms of the experience of shame provides a clue to explaining the relationship between shame and religious pathology.

Due to the impact of a legalistic tendency to see the emphasis on doing functions, parishioners, as stated in 4.2.6, are continually encouraged to compare their performances/actions with those of others. Consequently, the disappointment that results from such a comparison brings about shame. People who experience shame construct a false self and utilize defensive strategies such as rage, blame and internal withdrawal in order to avoid the pain of the experience of shame (Kaufman 1992:97; Nathanson 1992:339).

This seems to hold true for parishioners within the Korean Presbyterian Church. They are reluctant to expose themselves, and generally try to suppress emotion and self-assertion because they tend to value themselves according to their perceived evaluation by others. Parishioners adopt indirect ways to express themselves and, when they feel confused, they become aggressive and get to blame others (Yang & Rosenblatt 2001:364). The utilization of defensive strategies can lead to behaviour symptomatic of personality pathology such as compulsive behaviour and rigidity, blaming, which in turn can produce a distorted relationship with God (Fossum & Manson 1986:107; Kaufman 1992:97).

A multitude of cultural forces came together to create a society that offers great support for its members, but which also resists and restricts strong individual expression. As a result of the restrictive elements of their culture, Koreans often find it difficult to express their feelings, especially if those feelings are strongly held in opposition to the perceived norm. Therefore, the experience of shame in Korean culture, as Shim (2003:113) stated in her dissertation, "leads to concealment, avoidance and even distance from self".

Korean Christians are required to hide their emotions and, it may be considered shameful to express one's inner experience and emotional reality. The resulting tendency to hide feelings encourages the discrepancy between their belief and their behaviour, and heartlessness, especially when done in the name of Christian faith and orthodoxy (Guinness 1976:219). In particular, when parishioners deny the experience of pain and suffering, it can lead to a distortion of faith and, consequently, result in religious pathology (Louw 2008:149).

In corroboration of the above, Capps (1993:86-100), as noted in chapter 3, states that the experience of shame brings about the experience of a split self, with a discrepancy between the true self and the false self<sup>102</sup> (Capps 1993:86-100). Shame impacts on the self by splitting the self, by forming a defensive self and by generating a low self-esteem. Results of in-depth interviews regarding the self-identity of Korean people, including Christians, validated this assertion (Song 2009). The result indicates that every third Korean (74.4%) has low-self esteem and feels powerless and helpless in many crisis situations. Furthermore, they have tendency to employ approval and opinion of others as a basis for self-esteem to avoid the experience of shame.

Religious pathology is connected to the misuse of religion; when God is used for selfish purpose or when religion is practiced to manipulate God (Louw 1999:243). Kim, S H (2005:137), through his empirical research, describes the pathological tendency of parishioners of the Korean Presbyterian Church as follows:

We noticed that parishioners in the KPBC (Korean Presbyterian Church) display a strong tendency to manipulate God for their selfish purpose ... the researcher wished to contend that this pathological and immature style of faith within the KPBC also reflects the impact of both culture and doctrine.

Parishioners in the Korean Presbyterian Church, as stated in 4.2.5, emphasise the fulfillment

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<sup>102</sup> True self / false termed as real self/ ideal self, exhibitionistic self/idealizing self. According to Winnicott (1990:144-150) the lack of an independent ego development from over-dependency to a certain object (in Korean culture, mother) leads to the formation of false self, and the false self mainly rely on wishes of others (especially, mother), rather than being based upon one's own genuine feelings.

of personal wishes, and have a tendency to consider God as the omnipotent One who is able to heal and prevent all pain and suffering. They often regard pain and suffering, failure and adversities as God's perceived aloofness, and this may lead to the experience of shame. That is, inappropriate God-images could cause an irrational feeling of shame and vice versa, and this could be a cause of pathology of faith (Jonker 2008:134-138; Louw 1998:233). Louw (2008:138) argues that misusing religion as a form of superstition becomes a causative factor of religious pathology:

Faith becomes sick when religion is predominantly viewed as a vehicle to heal and prevent all pain and sufferings. Then one believes in the advantages of religion and divine blessing.

Based on the above discussion, we may conclude that the experience of shame within the Korean Presbyterian Church could contribute to religious pathology.

#### **5.4 SUMMARY AND SOME REMARKS FOR THE NEXT CHAPTER**

In this chapter, the relationship between shame and religious pathology within the Korean Presbyterian Church has been discussed. In the first part of this chapter, we have researched pathology and developed a working definition of religious pathology in pastoral care, and the significance of pastoral assessment.

We have seen that the understanding of pathology from a bio-medical point of view focuses on biological aspects. Although it contributes significantly to the diagnosis of patients' pathological symptoms, the weaknesses of the bio-medical model have been indicated, particularly regarding anthropology. This model might lead a counselor to neglect spiritual and cultural dimensions of life. Therefore, the understanding of anthropology regarding pathology in pastoral care needs to be situated in cultural and theological contexts, beyond mere psychological and medical perspectives.

Since a negative understanding of the self and God may result in a discrepancy between the

content of faith and behaviour, a broader definition of religious pathology has been proposed. The basic working assumption taken by this chapter is that the process of assessment of God-images in people's lives demands a theological approach because the process, in itself, is a theological issue.

A pastoral assessment is the process of interpretation and evaluation of Korean Presbyterian parishioners' faith in terms of their perception of God, the application of faith values to existential issues, and self-identity in a their cultural context. In addition, in dealing with the issue of assessing God-images, we should pay attention to parishioners' own stories due to the uniqueness of each parishioner's experience.

In the second part of this chapter, the researcher tried to examine the interplay between shame and religious pathology within the Korean Presbyterian Church for the purpose of attaining a clear picture of how parishioners' experience of shame has influenced their perception of God-images and self-identity. The core argument of the research is that the experience of shame impacts on the character of Christian spirituality and, as a result, often results in religious pathology.

Due to the impact of traditional philosophy and religion, and conservative and dogmatic tendencies in the Korean Presbyterian Church, parishioners' experience of shame is connected to a legalistic tendency which is strongly prescriptive and demanding. The failure that results from comparison and performing something according to certain criteria play an important role in evoking shame. This can lead to an irrational feeling of shame.

Furthermore, this experience of shame encourages parishioners to hide their emotion because of over-sensitiveness towards others and, as a result, leads to a false sense of self, in other words, a distorted self-identity. In this regard, traditional religion and philosophy plays a fundamental role. Parishioners develop destructive and negative defence strategies to protect themselves from a painful experience resulting from shame. After all they lose their opportunity to deal with their experience of shame in the relationship with God because of their inappropriate perception of God (God is aloof in the painful experience). Thus, it seems reasonable to conclude that there is a continual interaction between the experience of shame

and religious pathology.

The researcher, in the next chapter, conducts a qualitative study to explore the significance of correlations among shame, God-image and self-identity through interviews with parishioners of the Korean Presbyterian Church.



## **CHAPTER 6. THE PHENOMENON OF SHAME IN THE KOREAN PRESBYTERIAN CHURCH: AN EMPIRICAL STUDY**

The researcher, up until now, tried to investigate the general impact of a psychological understanding of pathology and the connection with the phenomenon of shame. The investigation especially sought to discuss religious pathology in terms of theological anthropology and its relationship with the experience of shame. In this chapter, the researcher will try to focus on the real story of parishioners regarding the experience of shame and the impact of shame on theological anthropology by conducting a qualitative study.<sup>103</sup>

### **6.1 RESEARCH APPROACH AND PURPOSE**

The intention of using a qualitative method in this research is: 1) to describe the understanding of shame within the Korean Presbyterian Church and 2) to show how it correlates with parishioners' understanding of self-identity and experience of God within the aforementioned church.

This research was not conducted to explore a cause and effect relation,<sup>104</sup> but to elucidate the various understandings of shame within Korean culture and to describe the link between experiences of shame and other major variables including God-images and self-identity. This research will provide valuable insights into the experience of shame as a cultural phenomenon. The underlying assumption is that by adopting a qualitative approach a better understanding of this research problem will result by permitting a more detailed description regarding the existential dimension of the research domain.

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<sup>103</sup> The researcher agrees with the following assertion of Shim (2003:140): “an eye-witness report of the real situation gives a more clear and lively picture of reality, and has more power of persuasion than the regular ‘mere report’.”

<sup>104</sup> The researcher is very cautious to do empirical research for two reasons: firstly, the experience of shame can be easily hidden and distorted by the interviewee because of his/her own character; secondly, there is the danger of a one-sided domination of empirical demand over theory, particularly in the making of a pastoral assessment. Therefore, the researcher will try to observe certain tendencies by adopting a qualitative approach, instead of undertaking quantitative research to pursue cause and effect based on causality.

## 6.2 RESEARCH DESIGN AND PROCEDURE

### 6.2.1 Qualitative Research

The object of qualitative research is “to gain insights and discover meaning about a particular experience, situation, cultural element, or a historical event” rather than intend to get statistical representativeness (Burns & Grove 2005:352). And the task of qualitative research is to enable us to describe, interpret and understand the meaning of phenomena within the unique setting of cultural contexts (Swinton & Mowat 2006:45). The strengths of qualitative research are as follows: 1) to provide an extensive, thick description of phenomena from the view of the insider; 2) to focus on the lived experience of the research participants and their critical voice; 3) to acknowledge reality as being filtered through local, historical, contextual, and multiple lenses instead of emphasizing the importance of scientific objectivity and interpersonal detachment (Klenke 2008:12).

#### 6.2.1.1 Method

As observed above (chapters 2, 3 and 4), shame, by its very nature, implies a psychological concept; however, the meaning of shame cannot simply be limited to the affective realm. It should also be assessed in terms of cognitive, behavioural and religious dimensions as shaped by social and cultural contexts.

This research focuses on the specific dynamic and character of the phenomenon of shame within Korean culture. The qualitative research is focused solely on parishioners who belong to two local churches in the Korean Presbyterian Church (*Kosin & Hapdong*) although there are many Presbyterian churches in South Korea (as stated in 1.6.2 and 4.2.1). The Korean Presbyterian denominations, *Kosin* and *Hapdong* are selected for the research because of the following reasons:

The first reason is related to representativeness that is the key concept of sampling. When the researcher defines the target population (denominations that includes Korean Presbyterian

churches), the numbers are too many to be observed through in-depth interviews (242 denominations named the Korean Presbyterian Church as mentioned earlier; cf. 1.6.2 and 4.2.1). Thus, the researcher selects interviewees from churches of two denominations that are considered representative conservative circles in the Korean Church History (see 1.6.2 and 4.2.2).<sup>105</sup>

This researcher will conduct a general analysis of the experience of shame and its relationship with theological anthropology by interviewing parishioners in two representative conservative denominations. Such a selection is based on the fact that theological and ecclesiological trends among denominations are similar, and that traditional Korean culture has an impact on Korean Presbyterian Churches<sup>106</sup>.

It is the task of qualitative research to consider certain rules or mental activity from the native's point of view (Ratner 1997:59). Therefore, the study of shame in the Korean Presbyterian Church needs to be examined in a holistic way, to which end a qualitative methodology is the most appropriate (cf. Gregoire & Jungers 2007:561; Swinton & Mowat 2006:44-46, 97). However, one should consider the limitation of the quantitative method for studying religious practices as Genia (1995:146) observes: "contemporary quantitative research methods fail to capture the breadth and depth of the individual's experience of the sacred".

The key aspects of qualitative research consist of four stages, viz. the telling of stories, accurate recording, transcription and analysis of the data (Swinton & Mowart 2007:38). The researcher employs the "narrative approach"<sup>107</sup>, and pursues an exploration of the question of

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<sup>105</sup> The majority of Korean Christian churches are conservative as far as political issues, theological stream and religious attitudes, etc are concerned (cf. Kang 1997:99; Kwon 2003a:173; Park 2005:4). The researcher excludes *Kijang* that is characterized by liberalism, and *Tonghap* that is separated from *Hapdong*. The researcher belongs to a conservative Korean church (*Kosin*) that believes in the Bible as the impeccable word of God which reveals the uniqueness of Christianity over against other religions.

<sup>106</sup> See 'chapter 1.3.2 Delimitation' for detailed information about the similarity of theological trends among denominations.

<sup>107</sup> The narrative approach is a specific approach to the analysis of qualitative data and focuses on the life stories of interviewees. Its major concern is the life history of a person who has been interviewed and a story about a significant aspect of his/her life or a specific event (especially, the experience regarding shame in this research) (Michael 2009:211).

the meaning of the social construct (shame) in the context under examination, and “grounded theory” that intends to formulate a theory or to recognise behavioural patterns from the grounded field or individual experience (Morse 2001:8; Shkedi 2005:108).

#### **6.2.1.2 Participants**

The process of selecting a sample is an important step in any research project. Although probability or random sampling is generally held to be the most rigorous approach to sampling for statistical research, it is not always feasible to use random sampling in qualitative research (Ritchie, Lewis & Elam 2003:78). Moreover, the method of sampling depends on the aim of the research. According to Marshall (1996:523), random sampling is an inappropriate method for qualitative research: “Studying a random sample provides the best opportunity to generalize the results to the population but is not the most effective way of developing an understanding of complex issues relating to human behaviour.” Patton (2002:230) also asserts that purposeful sampling is more appropriate in qualitative research because “purposeful sampling focuses on selecting information-rich cases whose study will illuminate the questions under study.”

In purposeful sampling, units are deliberately selected to reflect particular features of groups. In addition, the characteristics of the population are used as the basis of selection. Furthermore, purposeful sample will enable detailed exploration and understanding of the central themes and puzzles which the researcher wishes to study. Among a range of different approaches to purposive sampling<sup>108</sup>, viz. homogeneous samples, heterogeneous samples, deviant sampling, intensive sampling, typical case sampling, stratified purposive sampling, critical case sampling, the researcher employs homogenous sampling<sup>109</sup> in order to understand and to describe a particular group (The Korean Presbyterian Church) in depth. Key participants are entirely from the communities of the Korean Presbyterian Church. By virtue of some special position within the community, or some special capacity to reflect

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<sup>108</sup> See Ritchie, Lewis & Elam (2003:79-80) for more detailed information of different approaches to purposive sampling.

<sup>109</sup> Homogenous sampling is chosen to give a detailed picture of a particular phenomenon and individual who belong to the same subculture or have the same characteristics. This allows for detailed investigation of social process in a specified context (Ritchie, Lewis & Elam 2003:78; Straus & Corbin 1998:201).

upon the social and cultural order in which they live, these participants offer particular insights into the kinds of questions being addressed in the research design.

Participants have been sampled in the same congregational basis setting (Korean Presbyterian Church (*Kosin & Hapdong*)). The researcher based the selection of suitable respondents on the following three main considerations: the period of their membership of the denomination, their ability to express the theological tradition and the experience of shame, and their willingness to participate. Two main groups<sup>110</sup> in Korea were called to select some participants for the interviews because the Korean Church and Korean Christians in Korea were chosen for the study. The researcher selected participants who have been members of the church for more than 10 years because the purpose of the research concerns their church lives, focusing on their experience of shame and concept of theological anthropology in the church.

To sum up, the researcher selected participants based on the following criteria for the purpose of the research regarding their experience of shame and theological anthropology in Korean culture in general and the Korean Presbyterian Church in particular:

- 1) Those people who were born in Korea within the Korean Presbyterian faith tradition.
- 2) Those people who are currently attending the church as members of the Korean Presbyterian Church (*Kosin and Hapdong*).
- 3) Those people who have the ability to express particular knowledge about theological ideas and the understanding of shame in terms of their own religious life and experience.
- 4) Those people who are permanently residing in Korea and who are willing to agree to be included in the survey.

The researcher sent a letter to the candidates of the target groups with a consent form for participation in interview (the letter that was used is attached in the appendix). The contents

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<sup>110</sup> One group is composed of 25 church leaders (pastors, elders and deacons) of the Korean Presbyterian Church (*Kosin*), and most of them are involved in foreign missions. The other group comprises 31 Christians in the Korean Presbyterian Church (*Hapdong*), and they planned to visit South Africa for short-term foreign missions. Most of them stay in urban areas, particularly big cities, such as *Seoul*, the capital city in South Korea, *Pusan* and *Daegu*.

of the letter indicate some outlines of the study including the theme of the dissertation, the method and contents of the interview. Fifteen people among 56 agreed to participate in the interview.

Fourteen<sup>111</sup> members of the Korean Presbyterian Church (6 in *Kosin*, 8 in *Hapdong*), participated in semi-structured interviews regarding their experiences of shame, understanding of God, and self-identity. The participants received a letter with information, the interview method, confidentiality, agreement, etc, prior to interviews. The researcher met each of the 14 participants at a suitable place for separate interviews. The age of the interviewees ranged from the late 20's to the early 60's, and six of them are pastors, four of them are deacons, one elder and one exhorter, and two are wives of pastors. The participants remained anonymous and their biographic information is summarized in Table 6-1.

Table 6-1: Personal Background of Interviewees

No	Name	Age	Sex	Martial Status	Job
1	Subject A	56	M	Married	Business
2	Subject B	46	M	Married	Intern-ministry
3	Subject C	49	M	Married	Missionary
4	Subject D	43	M	Married	Pastor
5	Subject E	37	M	Married	Professor
6	Subject F	62	F	Married	House Wife
7	Subject G	48	F	Married	Librarian
8	Subject H	42	M	Married	Manager
9	Subject I	36	M	Married	Doctoral student
10	Subject J	36	M	Married	Researcher

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<sup>111</sup> The researcher had interviews with fourteen people, except one person, who, after having agreed to participate in the research through a consent form, refused to have an interview because of a personal reason. Generally, qualitative sampling consists of small sampling units studied in depth. Sample size differs greatly in qualitative studies; a large sample is rarely necessary in qualitative research. Although there are no rigid rules, six to eight data units are seen as sufficient when the sample consists of a homogeneous group while between 14 and 20 might be needed for a heterogeneous sample. Sometimes, the sample size ranges from 7 to 36 (Pitney & Parker 2009:44; Holloway & Wheeler 2010:146).

11	Subject K	37	M	Married	Researcher
12	Subject L	46	F	Married	House Wife
13	Subject M	46	F	Married	Teacher
14	Subject N	40	M	Married	House Wife

### 6.2.1.3 The Design of the Questions in the Interview Process

The parameters of the interview are defined by means of questions which were posed to each interviewee. The parameters of the interviews were laid out as follows: definition of shame, response to shame, understanding of self and God.

The interview began with some questions about which churches respondents are attending and their thoughts about religious life in general. After some rapport had been established through introductory questions, the interviewer then began exploring one of the major issues relevant to the study, i.e. the impact of the experience of shame on religious pathology in terms of a theological anthropology. During the interview, the questions prepared were not followed but reformulated as follows:

Think of one example/case/situation when you experienced shame. What was the impact of that experience on your feelings, i.e. meaningless, hopeless and worse, and identity? Please explain in your own words.

Do you think that shame is important or good for the religious life (especially, for your spiritual maturity)? If yes, in what way? If no, state why?

Can you define the phenomenon of shame in your own words? What do you think shame is?

What pattern of response/attitude has stayed with you regarding the experience of shame?

In terms of your recall of preaching in your congregation, what is your understanding of God?

#### 6.2.1.4 Interview Type and Process

Qualitative interviews start from the assumption that the other person's perspective is "meaningful, knowable, and able to be made explicit" (Patton 2002:341). Interviews lasted from 30 minutes to an hour, depending on the person's concentration span and willingness to engage in an extended conversation. The interviewer used a combining approach, that is, the combination of standardized open-ended interview questions and informal conventional techniques.<sup>112</sup> The interview process comprises three stages:

- 1) Sharing the nature and purpose of the research in order to help people to understand for what purpose they would be investigated.
- 2) Presenting a consent form to record participants' agreement and to protect confidentiality. For the participants of the e-mail internet interview, the consent form had been e-mailed prior to the interview.
- 3) Every interview was conducted in Korean and the entire interview was recorded and transcribed in Korean. Various questions, including questions relating to opinions and values, feelings and background/demographics were asked.

The researcher consciously relied on open listening and focused awareness<sup>113</sup>, keeping in minds the items to be investigated.

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<sup>112</sup> Patton (2002:347) is of the opinion that "these contrasting interview strategies are by no means mutually exclusive".

<sup>113</sup> Jack (1999:91-101) presents six ways of listening in an interview as part of qualitative research. Open listening refers to active listening that considers myriad of factors between oneself and interviewee including verbal and non-verbal responses. Focused awareness involves "attending as closely to the speaker's words as possible" through asking explanation about key words or phrases.



#### **6.2.1.5 Data Analysis**

The core of the analysis is linked to the research question (Swinton & Mowat 2006:175). As regards this study, the research question concentrated on the understanding of shame and the relationship between shame and theological anthropology within the Korean Presbyterian Church. Parishioners' experience of shame within the context of Presbyterian churches will be studied as a living text based on a list of questions presented above. Those experiences will be interpreted and then the experience of shame will be reformulated through the processes of interpretation.

Based on the analysis of the interview material, the self-concept of Korean people and their God-images regarding the experience of shame will be examined. It is not intended to pursue the universality of the theory of shame, but to observe the general tendency in the Korean Presbyterian Church. Therefore, it may not be applicable to any other group or culture. It is hoped, however, that this study can contribute to an understanding, not only of Korean people's experience of shame, but also the relationship between shame and their religious life.

The starting point of the assessment process is to understand and to be familiar with the original sources. Thus the first step is to analyse all the data in order to "obtain sense of information and to reflect on its overall meaning" (Creswell 2009:185). This stage allows the researcher to be absorbed into the data and, as a result, offers a foothold to categorize each item of data. Compare the following remark of Swinton & Mowat (2006:176) in this regard: "The actual process of analysis of data starts from the moment that data collection commences". Therefore, the analysis is decisively associated with the research questions.

In the instance of the study of the phenomenon of shame within the Korean Presbyterian Church, the research question remained relevant throughout the process of analysis and reflection: "Think of one example/case/situation when and where you have experienced shame. What causes the impact of that experience on your feeling, i.e. meaningless, hopeless and worse, and identity? Please explain in your own words". Participants were asked to identify a particular instance where they experienced shame. Once they told the story of this event, they were then asked to describe how they feel, how they responded to the event, and

the relationship between their experience of shame and theological anthropology.

Analysis of the interview data starts from the coding process that classifies and categorizes individual items based on the questions (Babbie 2009:400). In order to reach this aim, an attempt was made to fragment all the data, to underline major words, sentences, and phrases, and then, to elaborate categories that are most relevant to the present research theme, such as shame, God-images, and self-identity (Flick 2009:312). The manner of categorization directly influences the whole process of analyzing data, including interpretation and conclusion of the study. Martin (Martin *et al* 2003:619) points out the significance of formation of categories as follows: “Categorization can dictate the way themes are generated, the way these themes are integrated in subsequent analyses, and ultimately the conclusion drawn from the study.”

In the process of categorizing, three elements – origination, verification and temporal designation – need to be considered (Martin *et al* 2003:619). Origination refers to the source of authority or responsibility of categorization, and it lies, in this study, in each participant’s voluntary response and the purpose of the research. Verification ensures that “the categories are derived from the data rather than imposed upon the data”, and this influences the validity that refers to “the trustworthiness of interpretations or conclusions” (Stiles 1993:601; Swinton & Mowat 2006:178).<sup>114</sup> In order to get verification of categorization and to avoid the researcher’s prejudice, one psychologist and one Korean pastor checked the broad categories and raw materials <sup>115</sup>. Table 6-2 illustrates the broad categories into which the data are coded:

Table 6-2: Coding Data

Code	Meaning
Ps De Es	Participant’s description of the experience of shame
Ps Re Es	Participant’s response to the experience of shame
Ps Si Es	Participant’s self-identity in the experience of shame

<sup>114</sup> Spilka (Spilka, Ralph W. Hood, Hunsberger & Gorsuch 2003:13) states as follows: “The acceptability of both quantitative and qualitative methods within the psychology of religious depends on whether they can be shown to meet the scientific criteria of reliability and validity ... Do different persons or judges agree in their observations and/or interpretation? ... Usually ‘content validity’ is used, as noted earlier. This means that psychologists examining the method agree that the items or interview or rating criteria are appropriate for whatever descriptive term is employed.”

<sup>115</sup> One is Lee, C H who is a clinical psychologist in *Cheon An* City, South Korea, and the other is Kim, I S who is a pastor and obtained a M.Th of practical theology from the University of Stellenbosch.

Ps Gi Es	Participant's God-image in the experience of shame
Note: P = Participant, De = Description, Re = Response, Si = self-identity, Gi = God-image Es = experience of shame	

Temporal designation refers to “the timing of category development” (Martin *et al* 2003:619). Major divisions in this study were categorized based on the interest of the research, and additional categories were created in response to participants' replies.

#### **6.2.1.6 The Result of the Research**

The primary objective of the interpretation of these data is to understand what the data reveal about shame in Korean culture in general and the Korean Presbyterian Church in particular. According to the results of the analysis of the interview data, it is reasonable to state that there are similarities between the interview data and the pre-existing data on shame described in chapter 4. The researcher will present the general findings from the analysis of the data and major findings will be elaborated.

##### **6.2.1.6.1 Respondents' Feedback on the Question: What is Shame?**

Subject K, who is a researcher and 37 years old, answered the question of what is shame:

“Well, I cannot exactly remember about the experience of shame, however, I had frequently experienced shame in my life. In the state of experiencing shame, firstly I have a fit of anger and am afraid of how I show myself in the public eye. This is anger against me. Shame implies a stronger meaning than shyness or embarrassment. Shyness or embarrassment is not necessary to have a relationship to the problem in terms of right or wrong. However, shame is connected with moral issues. Recently, I experienced shame before our wife. Especially, I feel shame when she says, “why do you behave like that as a pastor?”

Subject F presents his experience of shame as follows:

“I and my husband agree that we should use our savings when the monthly salary was not enough. I thought that it was natural to give our saving and the monthly salary as tithe to the church. By the way, when my husband found the envelope with the tithe, he poured out words of anger and hate on the way to the church. Although I accepted his opposition to the tithe that included savings and the monthly salary, and subtracted the tithe regarding savings, I, at that moment, felt sorry to God and experienced intolerable shame ... I have to give full tithe ...”

Subject K's and Subject F's understanding of shame also includes a sense of morality and theological doctrine in that shame refers to the life that we ought to live. As for them, morality involves several criteria that are required for the position or status (e.g. as pastor, I should read the Bible, pray every day and should be honest, etc), and when the failure to meet the criteria is exposed to others, it makes them experience shame. In other words, shame in Korean culture links to social status. That is, “If someone does something which is inconsistent with his/her status, he/she lose face and live his/her life with an injured face” (You 1997:61).

Subject D describes the relationship between shame and social status or responsibility as follows:

“I feel irresponsible as a pastor and experience shame when I noticed my laziness in my ministry. For example, when I waste much time to play internet games or when my visits to parishioners become less. In particular, when the church stagnates or decreases in numbers, I seriously feel it is related to my laziness or wasting time (it means to spend time to play internet games) although it is not too much.”

For Subject B, shame is evoked because of a violation of law and exposure to others. Subject K, Subject J and Subject B's descriptions of shame are related to moral concerns.<sup>116</sup> Subject

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<sup>116</sup> Subject K says, “Shame is stronger than embarrassment. Actually, Embarrassment is not necessarily associated with right

E emphasizes the significance of shame as follows:

“Shame is extremely important. If there is no shame, we, on the occasion of doing something wrong in the presence of God, cannot recognise what is right or wrong.”

According to the interviewees, shame is understood as an emotion as well as a human capacity that directs the person inward for self-examination and motivates the person to pursue morally desirable things in a certain group context. Its meaning overlaps with that of one’s conscience. Subject H’s description of shame clearly shows this:

“There are many experiences of shame, in my life, by doing something to be repented. Shame is an awareness of conscience toward foolish behaviour.”

Table 6-3 below summarizes the interviewees’ definition of the experience of shame.

Table 6-3: Interviewees’ definition of shame

No	Name	What is shame?
1	Subject A	The sense of feeling embarrassment in a negative situation
2	Subject B	The feeling of being despised by others
3	Subject C	The sense of feeling embarrassment because of others’ viewpoints
4	Subject D	The sense of feeling anxiety in reluctantly doing something for others
5	Subject E	To be exposed as weak before the crowd
6	Subject F	The sense of feeling embarrassment by disgracing oneself
7	Subject G	The origin of condemnation
8	Subject H	The pangs of conscience toward foolish behaviour
9	Subject I	The sense of inferiority before God or others
10	Subject J	The sense to go away or to hide oneself when there is a certain response from others

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or wrong. However, shame is associated with moral issue.” Subject J describes as follows: “For example, the experience of shame happens when anybody judges me regarding moral and ethical issues, and a certain criterion, rather embarrassment is related to personal trait”. Mr. Kwon B also introduces an example of experiencing shame as violating a social rule.

11	Subject K	Sense of embarrassment with regard to moral issues
12	Subject L	Deeper embarrassment regarding human being's existence
13	Subject M	Degradation of the human being
14	Subject N	To be exposed in one's most weak point by others

#### 6.2.1.6.2 Different Responses to the Experience of Shame

An analysis of the interview data clearly shows that the feeling and responses of shame are negative and passive. This result supports the result of the study by Bae (1984) and Rhee & Park (1990) that Korean people adopt negative and immature defence mechanisms and coping strategies in response to the experience of shame and, as a result, they have a tendency to discordance between the inner mind and external behaviour (See 2.6.6).

Subject K explains the details regarding his response to the experience of shame:

“Recently, I frequently feel shame before our<sup>117</sup> wife. When I heard from wife “why do you behave like that as pastor?”, I experience shame. And then I get angry. However, I just do not talk to our wife because it makes me to feel shame and to get angry. When I find that I am narrow-minded and childish, I feel shame. At that moment, by thinking that everyman has his faults, I comfort myself.”

He adopts suppression and rationalization to the experience of shame rather than to express his own feeling and thought regarding the experience of shame. This actually describes the strategies by which most people choose to respond to the experience of shame.

Subject I convincingly tells his experience as follows:

“When I find that my fellow is better than me (having better knowledge), talking about theological issues, I become to feel shame. Especially, in terms of child education ... In my case, I am impatient and in a hurt ... When I find myself

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<sup>117</sup> Generally, a Korean man calls his wife “our wife” rather “my wife”.

before fellows, I feel shame in my heart and I stop talking about it.”

What Subject I says indicates that people who experience shame withdraw from involvement through not representing themselves any more. Subject L also shared another experience of shame and response to it as follows:

“Oh, shame<sup>118</sup> ... It happens when I find my difference from others. Everybody graduated from university; people who did not graduate from university feel difficulty and shame. Such is the way of the world. One’s financial state is no exception. All of our brothers and sisters are rich except me. Although my dad was very rich, the state of one’s finance after marriage depends on the husband’s salary. If we meet at a hotel for dinner, another brother is willing to pay on behalf of me. I don’t care about it because he is delighted to do so. One day, something happened that hurt me/ caused me a lot of pain happening to hurt my mind. Do I have to provide more detail? There was a concert of the wife of brother and I went to the concert knowing that she invited me. However, it was my illusion. She did not invite me, but my parents. The reason why she called me is not to invite my family but to take parents to the concerts. I was perplexed and felt shame but did not say anything. I pretended to smile, even though I already knew about it.”

Despite inner conflicts and confusion through the experience of shame, such conflicts can be suppressed or avoided due to excessive sensitivity to the evaluation by others. It should be noted, of course, that the patterns of suppression and avoidance are related to conformity to the group based on interpersonal relationships. In this respect, Subject H describes the relationship between shame and conformity as follows:

“When my thought is different from the majority, I just follow them. Although I feel shame a little bit, I just follow the majority. I try to stay in the group because people cannot live alone ... In order to live in harmony, I should respect others and try to do what they want to do.”

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<sup>118</sup> “Oh shame” does not refer to the English expression “oh, shame!” which means pity or sorry.

Table 6-4 summarizes the analysis of interviewees' feeling and response to shame.

Table 6-4: Interviewees' response to shame

No	Name	Feeling linked to the word "shame"	Personal response to shame
1	Subject A	Not good	No experience of shame
2	Subject B	To be silly and be despised	To neglect
3	Subject C	To be reluctant, bad	To keep silent, to neglect
4	Subject D	To get angry	To avoid, regret
5	Subject E	Not good	To regret
6	Subject F	To hide, to have an empty head	To repress
7	Subject G	To feel shy, to be judged	To accommodate inevitably
8	Subject H	To remind sinfulness	To keep silent
9	Subject I	Negative feeling, feeling of inferiority or lack	To determine to make a little more effort
10	Subject J	Not good	To pretend to ignore
11	Subject K	To feel shame itself	To get angry
12	Subject L	Neither good nor bad	To deny
13	Subject M	To feel sinful	To feel awkward, To get angry
14	Subject N	The feeling to keep away	To avoid

It seems to be very hard for Korean people to express directly the state of the inner mind, and instead, they might choose indirect and passive ways, when we consider the characteristics of Korean culture, i.e. collective activities based on enmeshed relationships (See 2.2.1). In this sense, it may be desirable to describe the participants' experience of shame in more detail, and to indicate how the experience of shame will be dealt with in terms of theological anthropology.



#### **6.2.1.6.3 The Interplay Between Shame, Self-understanding and God-images**

This part of the questionnaire focused on the interviewee's own experience of shame, and its relationship with human self-understanding and God-images. In order to reach the purpose of the interview, the researcher posed the following questions to each interviewee:

“Think of one example/case/situation when you experienced shame. What was the impact of that experience on your feelings, i.e. meaningless, hopeless or worse, and identity? In terms of your experience and feeling, what is your first impression about God – God as good friend; God as Saviour; God as judge; God as kind father; God as fearful King? Please explain in your own words.”

“In terms of your recall of preaching in your congregation, what is your impression about God?”

Subject A reacted strongly to the question:

“I have never experienced shame in my life. Why do we experience shame? God is our father and we are His sons. Are there any reasons why the son feels shame? A son does not need to have the sense of shame above loving.”

Subject A's response seems to come from his negative understanding of shame and strong denial of emotions. His further answer to his own experience of shame provides this clue:

“... well, I often feel small and find something wrong with myself, but I do not consider them as shame. I do not need to have shame. Even though something is wrong with me, if I repent and ask God's help through prayer, there is no shame in my mind.”

His expression of shame is related to his understanding of God and self: “Yes, God is righteousness and punishes wrong doing. I think I am a beloved and a precious person, and I should continually pray, read the Bible and attend religious services to be that kind of

people.” His description of God in the experience of shame is quite similar to his answer to the question “In terms of your recall of preaching in your congregation, what is your impression about God?”<sup>119</sup> This remark is very interesting, because his tendency shown in the interview is similar to the tendency of perfectionism and legalism.

The tendency to deny shame is also accentuated in the interview with Subject B and Subject C. Subject B says:

“Sometime I feel very sorry to God, other people and myself because of the failure to pursue ideals, for example, when my decision to read the Bible was in vain, but I don’t think this is the experience of shame. In other words, I think it is not appropriate to express that type of experience as shame.”

Subject B describes God-images in terms of the experience of shame: “close but distant God”. In terms of the experience of shame, he sometimes feels that God is not active in the world (specifically in his life) on occasions that he does stupid things, i.e. violating a moral principle as a Christian. He provides self-understanding in the experience of shame as follows:

“I, in terms of the experience of shame, feel meaningless and hopelessness toward the self, especially when the relationship between God and me is negative ... negative means that I am lazy to pray or disobey God’s command, and do not do my best to devote myself through religious practice.”

Subject C also comments on the experience of shame in terms of self-identity and the understanding of God:

“Shame ... God is not interest in the term shame. I sometimes feel shame ... no, it is not shame. It is embarrassment. When my wife told me that your behaviour or attitude is not suitable for missionary, it makes me perplexed. I am nervous and want to flee from my wife. I do not agree with the evaluation and blame

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<sup>119</sup> Subject A portrayed God as omnipresent and watching over him all the time.

coming from her. At that moment, I do not recall anything regarding God. God is distant ... Yes, I know God is love and is always with me, however, at that moment, I do not think about God. Because it is no business between God and me, it just implies a simple difference of opinion between my wife and me. Although it makes me angry and miserable, it is not the problem regarding shame.”

Although Subject B and Subject C answered that they have learnt about the love and presence God in their lives through preaching in their congregation, it seems not to be reflected in their own experience of shame.

Subject D’s experience of shame is associated with the failure of his own responsibility or duty, and he gets angry with himself in the experience of shame. He considers himself as one who stays in an unsuitable seat.

Subject E introduces his experience of shame in religious life as follows:

“There has been no special experience of shame in the church. As time passes, I can learn how to behave, to live without conflict and not to be humiliated by other parishioners. I have learnt to adapt to the life of the church.”

For Subject E, the experience of shame is a very significant factor in interpersonal relationships. He understands the experience of shame in the relationship with other people and worries about the separation from a certain group or community. He seems to avoid the experience of shame by acquiring mechanisms to adapt in the community. What he says about the relationship between the experience of shame and the understanding of God reflects his self-understanding and God-image:

“I feel shame when I do what I must not to do in the relationship with God and I cannot control myself. I consider myself useless and am afraid of God. God knows exactly what I am thinking and doing and watches me. How very angry God is because I repeat the mistake .... The image of an omnipresent God is

mainly emphasized in the preaching of the congregation, however, it is not reflected in the experience of shame.”

In his experience of shame, we can find that the thought of “I made a mistake” develops into “I am a failure or useless”. This is considered a core message of the experience of shame, particularly in a competitive and comparative society; and people with this message in the experience of shame tends “to push oneself toward working hard and driving toward accomplishment” (Potter-Efron & Potter-Efron 1999:49-50). This tendency is shown in Subject E’s statement of the experience of shame:

“I feel shame when my deficiency or weak point is exposed by other people. After experiencing shame, I wonder how to solve the problem ... Once I try to work hard more and more in order to show to other people that I am not the type of person (person who has weakness and deficiency) even if I have a fit of anger”.

According to Subject F’s description of shame (as mentioned in 6.2.1.5.1), church doctrine and tradition such as tithes and the life of prayer play an important role in the experience of shame. She is too conscious of the gaze of other people in representative prayer and even a slip or stammer directly make her sensitive to others’ evaluation and, as the result, this evokes the experience of shame.

Her description of self-understanding and God-images in the experience of shame is remarkable:

“I am a valuable person who receives continuous love from God, but I feel I am very egoistic and useless, especially as regards the experience of shame. Although God is loving and merciful and graceful, I think nothing of God in the experience of shame and I have nothing to say and I feel nothing.”

Her attitude toward God-images in the experience of shame is linked with repression as an ego defence to shame. Repression in the experience of shame makes people numb and does

not allow people with shame to express their emotions to God (Bradshaw 1988:74).

Subject G's and H's descriptions of shame show the other side of the association between the experience of shame, self-identity and God-images. Subject G states that:

“Although I think that I am miserable and shorthand in the eyes of people, I am precious and valuable before God. When I try to do something to show to present myself to others, although others do not recognise my intention, I exactly know what to do and what I want. It makes me feel shame. At that moment, I find that I can do nothing. It forces me do introspection, which allows me to build myself up again. In other words, the experience of shame offers me an opportunity to examine myself and to recover. It is because God is a warm father and supporter.”

Subject H also admits that the experience of shame comes from other people's blame and a bad reputation, but it can bring him into God's presence and make him retrospect. Subject G's and H's description about shame and its relationship with self-identity and God-image seems to be constructive and more or less prevalent in every culture. For Subject G and H, dominant God-images in preaching in the congregation are God as warm father and God as dependable friend. Suffice it to note that both of them recognize themselves as valuable and beloved ones.

The statement of Subject I highlights (as mentioned 6.2.1.5.2) his own experience of shame and its relationship with self-identity and God-images as follows:

“When I find that my fellow is better than me (having better knowledge), talking about theological issues, I feel shame. Especially, in terms of child education ... In my case, I am impatient and I feel hurt ... When I find myself before fellows, I feel shame in my heart and I stop talking about it. At that moment, I consider myself small and worthless. Although God is still good and gracious, He is distant, and I cannot approach Him in my state of shame. I should persevere in my effort to approach God by doing community service, and diligently reading the Bible.”

Although Subject I confesses that God is still good and gracious even in the experience of shame, it does not mean God is involved in an aspect of his life such as the experience of shame. His major concern is “shoulds and oughts” and “it is actually more important to act loving and righteous than to be loving and righteous” (Bradshaw 1988: 66). His statement that God can be approached by doing something reflects the legalistic tendency and perfectionism of the Korean Presbyterian Church. For him, God-images in the preaching of congregation refer to a good and gracious God and, at same time, portray God as distant and holy in terms of the experience of shame.

Subject J describes the experience of shame in the relationship with God as follows:

“Well ... I experience shame in terms of the judgment from others regarding moral, ethical and certain other criteria in the community or group. I seldom have experienced shame, particularly in my religious life. Because I am not a visible person and have no salient traits in my character, I tend to live under oppression because of fear of exclusion from the group which he participates in. Instead of holding and expressing my assertions, I try to go with the stream. In any case, nobody is perfect ... I do not lack self-confidence and do not have a low self-esteem. I turn red with shame, in the experience of shame, and feel unimportant and powerless. God became distant from me in occasion of the experience of shame, and I should do my best in terms of piety practices to recover the relationship with God”.

Subject J's statement of the experience of shame in the relationship with God is mainly related to two aspects, i.e. personal character and interpersonal relationship. In other words, his expression of shame is biased to group conformity which is characteristic of Korean culture. He considers departing from the community or group as eccentric behaviour. The effect of Subject J's understanding of self in terms of the experience of shame often creates a false sense of self.

Subject K particularly offers the following explanation of how the experience of shame negatively influences his God-image and self-identity:

“Although I cannot remember exactly, I have experienced shame. When I experienced shame, I once had a fit of anger. I am afraid and worry about how I appear in public. This is the anger toward others and me at the same time. At that moment, I feel God displays apathy toward me ... When I found duplicity within myself, I experience shame”.

Subject K continued to answer the question about the source or reasons of duplicity:

“Generally, my duplicity comes from the relationship I have with myself. For example, how long do we have relationship and what is the connection between others and me. If I stick to my position or opinion without considering our relationship, I lose the people and my status as well. It is so bad. For me, duplicity is necessary. I think God also understand my intention to apply duplicity in the relationship with other people”.

According to Subject K’s remark, the tendency of relationship orientation, as a trait of Korean culture, is also reflected in his religious life. Subject K strongly states, “Because God knows exactly my thoughts; there is no need to use duplicity according to relationships and situations. For me, the most important thing to be considered in our relationship with others is the intention of the inner mind. My intention is distorted or despised by others in the church, I feel perplex and experience shame.” Subject K’s statement regarding the experience shame implies the possibility that a person’s faith in God can be misused in a functional and pragmatic way to justify a person’s duality without considering objective norms and values.

Subject L’s shame (as described in 6.2.1.5.2) mainly comes from a comparison with others. Through the process of comparison, Subject L feels herself very destructively in her behaviour towards others, almost dirty and filthy. She confesses that her perception of God in the pastor’s preaching in the congregation is influenced by a fundamentalist belief. Although she states that most impressive God-images in the preaching of the pastor in the congregation is God as demanding moral ideals, she confesses God as the accepting One in the experience of shame. Ironically, there is an incongruity between her self-identity (dirty, filthy) and God-

images (accepting God) in the experience of shame. This paradoxical phenomenon implies that she is still heavily influenced by God-images in the preaching of the congregation (God as demanding moral ideals) when she states that:

“It’s very hard for me to discharge my duty which the pastor asks through preaching. When I fail in my duty, I feel shame.”

What Subject M says indicates that her experience of shame is interrelated with a negative understanding of God, and a negative self-identity. She talks about the experience of shame in the religious life and God that is related to self-deficiencies as follows:

“I experience shame when I am not touched and challenged by the worship service, especially, when I am captivated by the idea that God even shows apathy toward me, when I feel that I am an uninvited guest. I learnt God is almighty in the church, but I feel that He may be not involved in my religious life. Why did this happen? Probably, because I am like a grumpy teenager.”

Subject M, who is used to the image of an omnipotent God perceived in terms of the pastor’s preaching, views herself in the experience of shame as an ill-tempered teenager and states that God is so sad. According to Subject M, God’s sadness refers to His disappointment with her inappropriate attitude towards God and herself. Her perception of God as omnipotent directly leads to negative feelings of herself and God, especially within a situation of shame that remains unchanged. That is, she perceives God as inactive and aloof because of an unconstructive understanding of herself, and this experience results in feelings of hopelessness and depression.

Subject N states her experience of shame, self-understanding and God-images as follows:

Yes, God is great. He is good. If I just believe in Him, problems will be solved. Shame? No. I have no shame because God accepts me and makes everything right. And I have no reason to feel shame ... In some cases, particularly when I find myself in the dual appearance, it makes me sensitive to others and I am



disappointed with myself, but I often neglect the inner emotion because God can still do everything and it is useless to express my emotion. And I am not a person to be trusted. Once I pray harder and work more diligently in the church, everything will be right and God definitely can do whatever He wants.”

Subject N's God-image seems to belong to the traditional image “God as magician”. Although she states no experience of shame in her life, it seems to be a denial and a repression of the painful experience of shame. Her denial of shame is directly related to her image / understanding of God as the one who can do everything. She continually emphasises “God the One can do everything” and tries to use her perception of God in order to justify or neglect her own inner conflict, based on the conviction that religious devotion such as more faith and more intense prayer will be a guarantee that problems will be solved, and to hide her own deficiency or weakness. Moreover, she seems to not only embrace the Korean cultural notion that regards suppressing feelings as a virtue, but also appears to connect a superficial opportunism with a theological conviction “God can do everything for me”.

Table 6-5 briefly summarises the parishioners' response to shame, the understanding of God in their religious lives, and the impact of shame on theological anthropology.

Table 6-5: The religious dimension of shame

No	Name	Experience of shame	God-images in terms of shame	God-images in terms of preaching of the pastor in the congregation	Self-identity in terms of shame
1	Subject A	Denial of shame	Righteousness punitive	Omnipresent (watchful)	Precious & beloved one
2	Subject B	Denial of shame	Sometimes close but Distant	Loving God	Meaningless & Hopeless
3	Subject C	Denial of shame	Distant	Loving God	Miserable
4	Subject D	Failure of own responsibility	God as spy (watchful)	Thankful God	Pitiful
5	Subject	Avoidance of	Fearful God	God as being with us	Lacked and useless

	E	Shame			
6	Subject F	Conscious of eyes of others	Distant	Loving & merciful	Egoistic & useless
7	Subject G	Distortion of Intention	Warm Father	Warm Father	Miserable but precious & valuable
8	Subject H	Blame from Others	Warm Father	Dependable Friend	Valuable & beloved one
9	Subject I	Compare with Others	Good but distant	Good and gracious	Small & worthless
10	Subject J	Judgment by others regarding moral/ethical criteria in a group	Distant	Good	Little & powerless
11	Subject K	Duplicity	Apathy	Omniscience	Angry one
12	Subject L	Compare with Others	Accepting God	God as demanding moral ideals	Dirty & filthy
13	Subject M	Religious experience	Distant God & sadness	Almighty	Grumpy teenager
14	Subject N	Denial of shame	God as magician	Good and great God	Person not to be trusted

### 6.2.2 Outcomes of the Empirical study

This chapter has made the following observations for the understanding of shame and theological anthropology within the Korean Presbyterian Church:

1) Parishioners' understanding of shame is generally negative/destructive and unconstructive, and thus their response to the experience of shame is passive and introverted. They, in particular, prefer to become passive (try to avoid by denial, try to repress or to keep silent) or are otherwise very negative and explosive (burst into anger). Furthermore, most of the participants think that they are miserable, useless and worthless etc, that they are not appreciated fairly and that they are alone in a time of experiencing shame. Repression and

wrong judgment toward the self occurs when parishioners deny the emotional reality of their experience of shame, and this can be related to religious pathology.

2) In addition, they mostly lack appropriate God-images in the experience of shame, even though they confess that such appropriate God-images are reflected in religious practices (e.g. the pastor's sermon). It seems that their God-images in religious practices are not applicable to an existential issue such as the experience of shame. In this regard, two factors play a decisive role, namely (a) the Korean tradition and (b) doctrine within the Korean Presbyterian Church. It seems that there is a discrepancy between what they believe and what they do, especially when they experience shame. This discrepancy could be connected to religious pathology and the role of inappropriate God-images in their daily experience of God.

3) The phenomenon of shame in the Korean Presbyterian Church is closely related to morality and one's position or status in society. Moreover, a strong other-oriented tendency in Korean culture, which is based on a sense of duty or role, is still pervasive in the religious experience of parishioners within the Korean Presbyterian Church. Thus, it seems to prevent parishioners from dealing with shame in their relationship with God.

4) Parishioners in the Korean Presbyterian Church are disciplined to be good Christians by performing certain religious practices. In addition, they regard the opinions of others as very significant in their religious experience. This creates a lot of pressure to achieve success, which leads to a suppression of their emotions. They also do not think about how to react or to negotiate reasonably in terms of their confession regarding God-images when they are confronted with an existential issue such as shame.

5) Most of the participants who deal with an existential issue such as shame do not realize that they can do so within their relationship with God. Rather they seem to think that the experience of shame prevent them from approaching God. They, in the experience of shame, are prone to having destructive self-image. Their understanding of God is unlikely to be applied to their response to shame and their God-images are distorted in the experience of shame.

### 6.3 SUMMARY AND CONCLUSION

The purpose of this research was to investigate the relationship between the experience of shame and religious pathology with regard to a theological anthropology within the Korean Presbyterian Church. Therefore, in this chapter, the researcher, by adopting an empirical approach, tried to determine parishioners' understanding of and response to shame, and the impact of shame on theological anthropology in the Korean Presbyterian Church. It has been argued that shame and related pathology, as well as the assessment of theological anthropology (self-identity and God-images) should be dealt with in a theological framework.

The data clarify not only issues relevant to the experience of shame, but also have important implications for Christian spirituality in terms of a theological anthropology. The major findings of this empirical research can be summarized as follows:

[1] The data in relation to the experience of shame were particularly illuminating in that participants seemed to be well aware of destructive qualities that posed a threat to self-identity. Moreover, participants seem to be aware of the variety of ways in which they can protect themselves from the threat of the experience of shame. However, most of them allow shame to have a potentially negative influence on their self-identity.

[2] The data illustrated a link between the experience and understanding of shame and the parishioner's self-identity. Not only do the data contribute to a better understanding of shame in terms of self-identity, they also underscore the relationship between the experience of shame and participants' God-images. That is, a negative understanding of and passive response to shame seems to be related to a destructive understanding of the self and God.

[3] Parishioners have a tendency to disregard the positive effect of the experience of shame because they are excessively relying on interpersonal relationships, i.e. the sense of morality with regard to one's position or status, the emphasis on a sense of duty or role, and an others-oriented tendency.

[4] The God-images of parishioners reflected in the pastor's preaching to the congregation do

not seem to be applied properly to their own experience of shame. And this phenomenon is closely related to legalistic and dogmatic tendencies in the Korean Presbyterian Church and religious and philosophical traditions in Korean culture.

In conclusion, the concealed self-identity – based on an enmeshed relationship and oversensitivity towards the evaluation of others – and inappropriate God-images have been influenced by Korean religious and philosophical traditions. Moreover, they seem to be at the core of parishioners' experience of shame within the Korean Presbyterian Church. In other words, parishioners' understanding of self and God is applied inappropriately and irresponsibly to their experience of shame. Consequently, their spiritual maturity might be hampered.

Therefore, the pastoral ministry in the Korean Presbyterian Church is being challenged to consider a more comprehensive understanding of shame and a more appropriate God-image in order to facilitate the recovery process from religious pathology. In the next chapter, the researcher proposes the framework of the inhabitation of God as a criterion for reframing God-images and the understanding of the experience of shame within the Korean Presbyterian Church.

## **CHAPTER 7. TOWARDS A CHRISTIAN SPIRITUAL APPROACH: MINISTRY TO PARISHIONERS WITHIN THE KOREAN PRESBYTERIAN CHURCH**

### **7.1 INTRODUCTION**

So far, we have been investigating various approaches to the understanding of shame, the characteristics of Korean culture regarding anthropology, and the nature of shame within Korean culture. The previous chapter surveyed how the experience of shame has been related to God-images and self-identity within the Korean Presbyterian Church. What became apparent was that the experience of shame correlates often with parishioners' religious pathology. Within a theological anthropology, one should therefore reckon with the interplay between shame and distorted God-images. According to Bradshaw (1988:23)'s elaboration, shame is related to many emotional illnesses, especially to self-identity, and ultimately could result in a problem known as "spiritual bankruptcy"<sup>120</sup>.

In this chapter the researcher wants to apply the four stage model of Louw to the practice of pastoral ministry. The basic assumption of the model is to consider human beings as holistic entities. It shall be argued that a holistic and systematic approach emanating from this four-stage model provides a key to overcome inappropriate understandings of shame in Korean culture, i.e. biased understandings of shame, unconstructive responses to shame and the impact of shame on God-images. In order to relate shame in a constructive way to anthropology and theology, the researcher will propose a theology of inhabitation (the pneumatological approach).

Before suggesting "inhabitation theology"<sup>121</sup> as a theological paradigm, the researcher will

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<sup>120</sup> 'Spiritual bankruptcy' refers to a religious and spiritual problem that is caused by a destructive (also called toxic shame) understanding and response to shame (Bradshaw 1988:23).

<sup>121</sup> Suffice it to note that the researcher will mainly utilize some of the theoretical assumptions of this notion, namely that of a suffering God and pneumatological anthropology, and will not draw on inhabitation theology in its entirety.

discuss how an understanding of shame as a constructive and systemic and not as a destructive and biased phenomenon within the Korean context can be incorporated in a pastoral ministerial model. Moreover, it will be argued that shame should be viewed as a constructive phenomenon in the religious and spiritual experience of parishioners.

## **7.2 THE PARADIGM SHIFT: FROM AN INTRA-PSYCHIC TO A SYSTEMIC APPROACH<sup>122</sup>**

As seen in chapter 3.2, negative and destructive aspects of shame within human aptitude often have been emphasized within a clinical-psychological paradigm. However, the experience of shame is inevitable for human beings and, as already indicated in chapter 3, its nature and function is complex. It has a multidimensional character and should be assessed as a relational phenomenon.

Martens (2005) states that the phenomenon of shame should be considered with a more comprehensive approach than merely the psychological approach or the socio-cultural method. Martens (2005:408) articulates this understanding clearly as follows:

Shame is determined by an interplay of psychosocial, social-emotional, moral intrapsychic, cultural, ethnic, religious, and neurobiological influences. More research is needed into the multiple components of shame in order to understand this crucial human emotion more profoundly.

This argument is alluded to by Lee (2009:7-8) when he states that shame within the Korean culture is a “socially constructed reality” and a “representation of social norms”. Lee (2009:78) emphasizes the significance of both psychological and sociological factors in

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<sup>122</sup> Augsburger (1986:176) defines “system” as follows: “System is a structure in process; that is, a pattern of elements undergoing patterned events. The human person is a set of elements undergoing multiple processes in cyclical patterns as a coherent system. Thus a system is a structure of elements related by various processes that are all interrelated and interdependent.” Graham (1992:40) also describes a “systemic approach” as follows: “systemic thinking is a view about the universe, or a picture of reality that affirms that everything that exists is in an ongoing mutual relationship with every other reality.”

shame by pointing out the limitation of a psychological approach that focuses merely on intra-psychic factors. The experience of shame within Korean culture is considered a painful and negative feeling that has to be hidden and repressed due to the excessive sensitivity to another-orientation and evaluation. As argued, the phenomenon of shame (*Seonbi*) (chapter 2.4.2) implies more constructive and positive aspects that function as a signal to make people to recognise the failure to fulfill positive duties. Its function is to maintain moral and ethical standards in a certain community.

In chapter 2, the researcher argued that the experience of shame within the Korean context is not a mere psychological production but implies certain values and expectations in a particular group or community; therefore certain contextual factors influencing people such as norms and values should be considered as well.

For our discussion, the following assertion by Louw (2000:75-76) affirms the argument which states that an adequate understanding of human problems is based on a contextual analysis:

In pastoral care one should always reckon with the fact that human problems are embedded within a socio-cultural context ... People's reactions are often a reflection of the values, norms and taboos as shaped by their cultural environment.

Louw (1997:395-396; 2000:74) emphasizes the two aspects, namely “cultural context”– including attitudes, belief systems (value, convictions, etc), customs and rituals – and “the position and status” within certain relationships. Lee (2009:5) also tries to reanalyze the phenomenon of shame in relationships. Both researchers are generally less concerned about cause and effect, and more concerned about process (Louw 2000:74, Lee 2009:96). The consideration of a relationship goes beyond just a relationship solely between two individuals, a personal God and an isolated individual. Within a particular context it addresses an individual's relationship with himself/herself, fellowmen, culture and with God (Louw 2008:29).



Louw (2005:23-24) proposes a model that moves away from a substantial individualistic, analytic approach to a systematic, relational approach. In a systemic model, relationships and responses and patterns of reaction, and the value of being-functions are more significantly considered than cause and effect, and self-analysis in the light of psychological theories. Accordingly, a theological anthropology includes “an understanding of humans as moral and spiritual beings in terms of their awareness of the ultimate, and their relationship with God” (Louw 2000:141).

Therefore, in order to deal seriously with shame within a certain culture and to incorporate it into a pastoral ministerial model, it is necessary to consider various values that play a crucial role in providing “patterns for living, criteria for decision making and units of measurement for evaluating oneself and others” (Augsburger 1986:148). Morgan (2008:15) explains the importance of values in the understanding of shame as follows:

Hence, shame involves a judgment of value about what we think others should think about who we are, given how we have conducted ourselves. But this means that shame requires of us that we have some notion of how we should be or ought to be, the kind of person we ought to be, in terms of which our actions show us to have failed, to be deficient, to be diminished.

Louw (2000:213) also argues that values effect the development of identity, congruent behaviour, and life style both positively and negatively. Furthermore, existential problems including shame do not only comprehensively influence the individual’s life, but also fatally effect spiritual health. Therefore, it will be helpful to respond constructively to an existential problem such as shame in terms of the content of faith, and the core of the content of faith is people’s concepts of God (Louw 2008:43; 2000:243).

Accordingly, the researcher, considering the complexity of shame in terms of religious and philosophical traditions, believes that the Korean version of pastoral care, in dealing with shame, should move away from an individualistic Western-oriented approach towards a more systemic model that deals with values, including patterns, structures, social relationships and people’s concepts of God. In this respect, the researcher agrees with Louw (2005:6) when he

states:

Pastoral care should move beyond the limitations of empathy and compassion. For healing and growth, therapy should deal with the moral concerns of people as well. Thus the importance of norms and values for the development of spiritual maturity and the establishment of a culture of human rights and human dignity.

### **7.3 FROM A NEGATIVE TO A CONSTRUCTIVE UNDERSTANDING OF SHAME**

Lee (2006), examining the image of Korean Churches, states that these churches are characterized by a growth-centred program, a vertical faith toward God, a church-centred life (gathering church) and a group-centred view of life. In particular, as a demonstration of the vertical faith toward God, parishioners attend worship, read the Bible, and make offerings to the church.

The results of Hanmijoon and Gallup's research (2005) indicate that those people who regularly attend worship, pray fervently, make large amounts of offerings and read the Bible frequently are regarded as sincere Christians within the Korean Churches.<sup>123</sup> Such a tendency in the Korean Presbyterian Church is, as already seen in chapter 4.2, intricately related to Confucianism, which emphasizes certain duties between superior (old) and inferior (young) generations, and moral principles of status (Ahn 2000:74-84; Ahn 1998:47; Lee 2000:62, 73).

It could be argued that a religious system that is affected by Confucianism and focused on certain formalities and relationships might be a cause of shaming. In other words, the presupposition of Confucianism that "human perfection is achieved within human relationships in this world rather than in an afterlife, and our task is at best to reconstruct moral achievement of Confucianism in today's degenerated conditions" seems to be related to

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<sup>123</sup> Kim, S S (2004:244-251) maintains that the characteristics of Korean spirituality are repentance, fervent prayer, Bible-classes, and evangelical zeal.

a religious perfectionistic tendency in the Korean Presbyterian Church (Bodart-Bailey 1997:646; cf. chapter 4.2). Compare the following statement of Bradshaw (1988:66) in this regard:

Religion has been a major source of shaming through perfectionism. Moral shoulds, oughts and musts have been sanctioned by subjective interpretations of religious revelation ... Religious perfectionism<sup>124</sup> teaches a kind of behavioural righteousness. There is script, which contains the standards of holiness and righteous behaviour. These standards dictate how to talk (there is a proper God voice), how to dress, walk and behave in almost every situation. Departure from this standard is deemed sinful.

Bradshaw's diagnosis is very insightful with reference to the understanding of shame within the Korean Presbyterian Church. In the Korean Presbyterian Church, the phenomenon of shame has been dealt with in terms of the awareness of others rather than of God and the "doing function (I should)". Parishioners of the Korean Presbyterian Church often becomes anxious if things (e.g. highest performance, best grades, etc) do not turn out as expected. The result of the qualitative research discussed in the previous chapter (6.2.2) shows that parishioners' experience of shame within the Korean Presbyterian Church is linked to performance and a perfectionistic tendency.<sup>125</sup>

Parishioners often deny or repress their experience of shame and sometimes pretend as if nothing happened. Furthermore, parishioners' experience of shame is not dealt within the relationship with God because the focus is too much on how they (parishioners) are perceived and evaluated by others. The results of the empirical research indicate that even though God is depicted as a warm Father, loving God, merciful God, etc by parishioners, the God-images

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<sup>124</sup> The researcher believes that this tendency is the result of a specific piety (e.g. conservative legalism and Puritanism) in the Korean Presbyterian tradition and Calvinistic theology (called reformed theology) which merged with the moral dimensionary values in Confucianism and a shamanistic understanding of God. See chapter 2, particularly 4.2.4 and 4.2.5, for a detailed argument about this issue.

<sup>125</sup> Kraus (1990:220) describes this kind of shame as 'false shame' which is not existential and before God, but culturally imposed shame originating outside of oneself.

were not reflected in their experience of shame. That is, most of them (11 out of 14 participants) admit to having a negative or destructive understanding of God (e.g. punitive, distant, apathy, and magical, spy) in the experience of shame. It seems that some Korean religious traditions, particularly shamanistic theodicy, might have affected their perception of God in terms of the experience of shame.

Parishioners in the Korean Presbyterian Church display many problematic attitudes, such as refusing to reveal their feelings honestly in prayer or praise (Ahn 2000:84). Moreover they focus on an individual within a particular community (Lee 2006) regarding position in the church as a social order (Lee 2000:71), and reject those who hold different opinions (Yang 1998:111-112). The parishioners, when experiencing shame, generally adopt a negative response to shame.

In response to one of the questions of the survey “how do you feel when you hear the word shame?” most respondents answered with a negative description. Words used frequently by interviewees to describe feelings associated with shame include “feel unwell, fear, abasement, self-ridicule, stupid, disgrace, depravity”. The interviewees viewed shame as a painful experience that occurs when an individual failed to fulfill a perceived role or duty, or to realize an expectation that is required by a particular position or status. Furthermore, interviewees’ responses to shame are mainly passive and deflective: to regret, to justify (I am just human being), to neglect, to introspect and to abandon. Suffice is to note that some interviewees did allude to the positive function of shame.

It is notable that parishioners’ negative self-identity seems to be related to their understanding and response to shame (cf. Claesson, Birgegard & Sohlberg 2007:599-600; Kaufman 1996:113; Pattison 2000:234-242). Roh (2003:56-89), on the basis of clients who had visited his institute, reported that the most serious problem among Korean Presbyterian Church members was their personality linked with a lack of an appropriate self-identity. As regards the impact of shame on self-identity, Owens and Goodney (2000:45) comment as follows:

It is associated with self-deprecation because it embodies a sharp and painful reproach of the person and the self. Which places the self in a varying state of condemnation and disgrace, which highlights the person’s unworthiness,

weakness, and other negative features ... Shame, then, awakens the negative dimension of the self, or one's feelings of self-deprecation.

An interesting extension of the experience of shame was parishioners' perception of self and God as well. The qualitative research data indicated that parishioners tend to see themselves as meaningless and worthless. Although they acknowledge the existence of appropriate God-images in the congregation, the qualitative data indicated that God is often perceived as aloof, apathetic and distant in the context of shame (See; 6.2.1.5.3, cf. also Kim, S H 2005:113-118,119).

In particular, parishioners' self-identity seems to be reflected in their religious devotion and practice. Those parishioners who see themselves as meaningless and worthless are inclined to intense religious devotion and practices as a strategy to defend themselves. It would be reasonable to assume that legalistic and dogmatic theological tendencies might be linked with zealous religious devotion and practices in the experience of shame. These tendencies may contribute to religiously addictive behaviour as Vanderheyden (1999:293) states:

The religious addict seeks to avoid pain and overcome shame by becoming involved in a belief system which offers security through its rigidity and its absolute values.

Because parishioners have a tendency towards religious addiction, they tend to avoid painful experiences and feelings by denial or returning to even greater forces instead of confronting them. According to Vanderheyden (1999:297), they attempt "to control painful inner realities through a rigid religious belief system" (cf. also Taylor 2002). In the light of various symptoms of religious addiction<sup>126</sup>, some factors in the interview data (cf. chapter 6), and in

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<sup>126</sup> Booth (1991:59) presents various symptoms of religious addiction as follows:

- Inability to think, doubt, or question information or authority • Black-and-white, simplistic thinking
- Shame-based belief that you are not good enough, or you are not "doing it right"
- Magical thinking that God will fix you • Scrupulosity: rigid, obsessive adherence to rules, codes of ethics, or guidelines
- Uncompromising, judgmental attitudes • Compulsive praying, going to church or crusades, quoting scripture
- Unrealistic financial contributions • Believing that sex is dirty-that our bodies and physical pleasures are evil
- Compulsive overeating or excessive fasting
- Conflict with science, medicine, and education Progressive detachment from the real world, isolation, breakdown of relationships
- Psychosomatic illness: sleeplessness, back pains, headaches, hypertension

the religious and philosophical traditions (cf. chapter 2), i.e. destructive self-identity in terms of the experience of shame, magical thinking about God in terms of the shamanistic tradition, and a legalistic tendency may contribute to religious addiction. It seems that a low self-identity, a parishioner's inappropriate perception of God and his/her religious life are not considered relevant to his/her understanding and experience of shame.

It can be argued that, when considering the experience of shame, one should be mindful of the limitations of psychological and biological approaches to shame as discussed in chapter 2, and the positive and theological functions of the aforementioned approaches as noted in chapter 3. It is Schneider, in his book *Shame, exposure, and privacy* (1977), who questions the assertion that shame is merely a negative response. Compare the following remark of Schneider (1977:xxii) in this regard:

They display a keen sensitivity to the danger of false shame. But there is no acknowledgement of the indispensable positive role a sense of shame plays in protecting the person who, embedded in a community that impinges on him intimately and constantly, is always vulnerable to depersonalization and violation.

Schneider (1977:109) emphasizes the significance of shame regarding the “awe and fear” of the Old Testament as follows: “A beautiful comment in the Talmud expresses the relationship between shame and the sacred ... The sense of shame is here recognised as desirable, indeed lovely.”

This view has found many supporters including Clapp (1991), Bradshaw (1988), Fowler (1996) and McNish (2004). Bradshaw (1988:4-9) argues that shame positively functions as permission to be human and promotes spiritual awakening. McNish (2004:2) attests to this as he aptly argues: “I believe that shame is an integral and inevitable part of the human condition and indeed is at the core of most profound religious conversion experience. In that sense, shame can draw us to God.”

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- Manipulating scripture or texts, feeling chosen, claiming to receive special messages from God
  - Trancelike state or religious high, wearing a glazed happy face
  - Cries for help; mental, emotional, physical breakdown; hospitalization.

Clapp (1991:28) presents the following instance where the experience of shame was used in a religious and constructive perspective:

The Pharisees use shame to hurt and destroy. Jesus used shame to affirm and rescue a degraded woman. He does not deny the shame of her sin, but he refuses to let the shame have the last word or define her ... Following that way means refusing to hurt others with their shame. And, more dauntingly, it means admitting our own shame ... So how can we admit shame without destroying ourselves?

Furthermore, Clapp (1991:28) suggests resurrection as a key to understand properly the experience of shame by arguing that the gospel writers, especially Mark, are deeply concerned with the experience of shame. In the Letter to the Hebrews, Jesus is said to have endured the cross by “disregarding it shame” (12:2); and it was the most shameful execution imaginable and the cross was the place of ultimate shame (Chapman 2008:252; Wiher 2003:328). However, Clapp (1991:28) strongly asserts that the understanding of shame needs to be reframed in terms of Christ’s resurrection:

We have no hope in the face of shame without the resurrection ... Our hope is that Jesus bore shame to the cross and shamed it. By enduring the cross, Jesus suffered shame’s worst and yet was vindicated by God. The central, pivotal reality of all existence is now that our worth was secured on the cross. Since we now know shame cannot destroy us, we need no longer deny it and foist it off on others.

The constructive and transformative component of shame in Christian faith has been rightly stressed by McNish (2004:20):

The experience of shame can be salvific, redemptive, and transformative ... The shame vortex is experienced as the godless place because it is a place of suffering. Yet if it can be tolerated and negotiated honestly, without ferocious deployment of shame defence, it is at the core of transformation and much

authentic religious experience. At the very center of the Christ events is the experience of shame and the transformation of shame ... Transformation of shame is a large part of the psychic meaning of the Christ event, what Christianity is about. Transformation of shame is the experience of grace.

When we consider the destructive and biased understanding of shame within Korean culture, and the transformative and valuable character of shame as a profound religious experience, it seems reasonable to conclude that the understanding of shame within the Korean Presbyterian Church should be reframed from a negative perception to a positive and constructive conception; from a unitary psychological approach to a more comprehensive perspective by understanding human beings in terms of their relationship with God. What became apparent is that a destructive understanding of self and inappropriate God-images are at the core of the parishioners' problem, especially in the experience of shame.

It should be mentioned that pastoral care deals with people and not merely existential issues. Therefore, an essential element of a transition from the negative to the positive view of shame is related to how to understand people in terms of a theological interpretation. With this idea in mind, the researcher will discuss a theological anthropology from the viewpoint of pneumatology that enables us to develop a realistic view of humans in their relationship with God. The researcher is convinced that a pneumatological understanding of people allows us to develop a realistic view of humans to pursue constructive and meaningful lives in spite of an existential issue such as shame.

#### **7.4 THE CHRISTIAN, THEOLOGICAL AND SPIRITUAL DIMENSION: TOWARDS A PNEUMATOLOGICAL APPROACH IN A PASTORAL ANTHROPOLOGY**

Adams has described the relationship between pastoral theology and anthropology in detail. He is convinced that pastoral theology should concentrate on anthropology in order to challenge the humanistic tendency of pastoral care in America. The following statement of Adams (1979:97, 105) exemplifies this point:



In considering the human personality, the plight into which it has been plunged by sin and what God has done about it in Christ, it is truly remarkable that any Christian thinker or writer can begin at any other point – or turn to any other primary source – than the Bible data that reveals acres of facets about anthropology ... All counselors believe in change, but can they, indeed dare they begin to counsel until they have settled the question of the norm? Biblical anthropology alone can supply this answer. And it does-in detail!.

Although Adams (1979:105-138) presents human beings as material and spiritual beings, as well as a moral and a social creatures, he primarily deals with sin and its effects upon human beings and its implication for counseling. He is of the opinion that human beings are intrinsically corrupt, and their sin and guilt reveal their true wretchedness. In particular, his understanding of human beings are based on their doing what God commands them to do or their failure to act in accordance with His instructions, rather than on the human reality in terms of the relationship between God and humans. This can diminish our creatureliness or categorise the notion of creature as something very negative and pessimistic (Louw 1999:30; cf. also Adams 1979:146-147).

Needless to say, it is not to be denied that humans are viewed as sinful beings before God. Nevertheless, over-emphasising or excessive clinging to human beings' fallibility without consideration of their potentiality through the Holy Spirit, particularly in pastoral care, ignores their status as new creations in Jesus Christ through the Holy Spirit, eschatology and pneumatology (Louw 2000:123). Therefore, people as being created in the image of God, and the person as a new being in Christ should also be dealt with in the framework of humans as sinful beings before God.

The concept of the image of God in a pastoral anthropology implies a relationship with God, human beings' responsibility and responsibility in God's faithfulness, and a new creation/status in Christ (Louw 2000:148-149; cf. also Berkouwer 1962:68-118; Hoekema 1994:66-101). Calvin (2001:48) draws attention to the theologically productive role an image of God might play in the life of the sinful, distorted individual when he says:

Scripture helps us in the best way when it teaches that we are not to consider that men merit of themselves but to look upon the image of God in all men, to which we owe all honor and love ... Assuredly there is but one way in which to achieve what is not merely difficult but utterly against human nature: to love those who hate us, to repay their evil deeds with benefits, to return blessings for reproaches [Matt. 5:44]. It is that we remember not to consider men's evil intention but to look upon the image of God in them, which conceals and effaces their transgressions, and with its beauty and dignity allures to love and embrace them.

Whereas Adams understands human beings from the perspective of sin, Rogers emphasizes the psychological inner potentiality of human beings. Self-actualisation and self-assertion play a significant role in the client-therapy of Rogers. According to him, people hold a self-actualization and move in a direction towards psychological development (Rogers 1951:487-488). Because people's maladjustment is due to a discrepancy between an ideal-self and a real-self and the counsellor's unconditional and positive regard, empathy results in a change in human beings (Rogers 1995:31-38).

Although both viewpoints contribute to our understanding of the formation of self-identity, there are dangers and limitations which can arise from the one-dimensionality of both a kerygmatic or client-centred model. Louw (2000:135) points out theological problems of a client-centred therapy as follows:

This optimistic overestimation of inner potentials not only weakens the principle of sin in human life, but it also unilaterally emphasizes the human affective, cognitive and conative abilities.

Based on the analysis of the approaches of Adams and Rogers, Louw (1999:56) comments as follows:

The design of a theological anthropology for a pastoral theology is not concerned primarily with fundamental analysis in terms of psychological issues or behavioural modes, but with a fundamental comprehension of human beings in

terms of their calling by the grace of God.

Rogers reduces the meaning of sin to a dysfunctional personality, and the pastoral concept of salvation is understood as “a liberation from all depressing factors in the human psyche and from all that suppresses within the social milieu” (Louw 2000:136).

The design of a theological anthropology for a pastoral theology is not concerned primarily with a fundamental analysis in terms of psychic issues or behavioural modes, but with a fundamental comprehension of human beings in terms of their calling by the grace of God.

It is therefore argued that human beings should be understood in terms of their relationship with God, neither from an optimistic and psychological viewpoint nor from a pessimistic and kerygmatic approach to human beings. This is affirmed by the following observation of Louw (2000:155):

A biblical approach assumes that people are dependent on God and should be understood from their relationship with God ... Scriptures does not approach human beings primarily in terms of their sin and guilt, but in terms of grace and of their new being in Christ ... Neither is Scripture optimistic; it does not ignore sin, nor does it rely solely on human inner potentials. The biblical view of the human person is realistic ... A person is being who can confess: ‘I sinned and I trespassed.’ But a person is also a being who is liberated and can give thanks to God ... Pastoral care addresses human beings in terms of this realism of faith, and focuses on an eventual doxology.

In sum, theological anthropology does not only imply a phenomenological or a psychological description of human beings, but also an understanding of humans as moral, spiritual beings in terms of their relationship with God. Furthermore, the main concern of a pastoral anthropology is “those scriptural perspectives which instill meaning in order to help people to discover their true humanity before God and to cope with painful life issues” (Louw 1999:56).

## **7.5 PASTORAL MINISTRY WITHIN THE KOREAN PRESBYTERIAN CHURCH: THE FOUR-STAGE COUNSELLING MODEL**

Having considered the way shame is understood by members of the Korean Presbyterian Church in chapter 6, and the characteristics of a theological anthropology, it is necessary to deal with the complexity of shame in Korean culture from the viewpoint of a holistic and systematic perspective in order to facilitate spiritual maturity by providing greater structure and direction to parishioners' understanding of shame in the Korean Presbyterian Church.

Pattison (2000:289) argues that it is not a simple task to suggest a systemic and comprehensive approach to deal more adequately with the experience of shame in a practical theological framework due to the multi-faceted and complex nature of shame. Since human problems are complicated and affect all aspects of human beings, i.e. human emotions, identity, God-image, and the need for meaning, "dealing with problems becomes even more complicated when people's reactions have become distorted" (Louw 2000:349). This distortion, as a result, can cause the experience of meaningless and hopelessness in a certain situation.

The researcher is convinced that the four-stage model helps to propose a systemic and comprehensive approach to the experience of shame in the Korean Presbyterian Church. Moreover, this model is very useful to bring about a change in parishioners' thinking and attitude regarding the experience of shame within the Korean Presbyterian Church. A human being, in the four-stage model, is not considered a mere physiological and biological entity, but is regarded as a relational and social being within a cultural context. That is, a "person is a moral, social and spiritual being within a dynamic process of imparting meaning" (Louw 2008:27). Accordingly, it shall be argued that a human being should be understood in a holistic way including norms, values and theodicy.

In the four-stage model, it is presupposed that a human being is not considered as the sum of different parts but as a whole. The researcher shall argue that human behaviour consists of four functions, namely experiencing (affective), thinking (cognitive), acting purposefully (conative), and discerning (normative) and that the four-stage model, as a

holistic approach, can play a decisive role to facilitate a transformation from a biased and negative understanding of shame in Korean culture to a more comprehensive and constructive understanding of shame.

Therefore, the researcher will attempt to outline the four-stage model and discuss it in more detail to afford us an understanding of each phase of the model.

### **Stage 1: Affective - Experience (FEEL)**

Emotion is one of the major components of people's experience. In this stage, an analysis of what the parishioner feels regarding the specific shame experience is undertaken. Because shame is a painful and distressing experience and as such it can easily remain as "a pivotal form of suffering", the result from the experience of shame may be ignored, overlooked and hidden or disguised (Lee 2009:120). Therefore, it is very important to consider the feelings of parishioners regarding the experience of shame. During this stage, the parishioner's problems regarding the experience of shame emerge. The primary concern of this stage is "neither facts nor problems, but people and persons", and the focus is on the parishioner's attitudes and reactions to existential problems (Louw 2000:357).

### **Stage 2: Cognitive – Reflection (THINK)**

It is very important to heed the following assertion of Knight (1998:43) regarding the significance of the cognitive aspects of the experience of shame:

The primary task in dealing with shame is recognition. Shame must be recognised as present and as the unsettling experience that it is ... When shame is present but denied or not acknowledged, it leads to alienation from the self and other. When shame is not given its place, it can go underground and fuel destructive cycles of shame-anger-rage, or it can be maintained as a chronic sense of "invisible shame" leading to depression or outbursts of accusatory anger and aggression toward another that one sees as inferior or without power.

If people do not have the opportunity to disclose themselves and do not gain insight into their reactions to a particular problem (shame in this research), by expressing their emotions, they do not know how to distinguish between their emotions and the actual problem. In some cases of this phase, a denial of reality by using suppression or repression is equated with faith: “I am feeling sad. But Christians are not supposed to feel sad. Therefore I cannot be sad. I must be happy” (Puka 2001:41). They seem to repress reality and try to replace it with something nicer, if less honest. Guinness (1976:219) warns of the danger of denying and repressing reality as follows:

To suspend judgment on why something is happening is completely different from denying that something is happening. The former is faith, the latter is repression. It is not the business of faith to deny reality but to order it. Denying reality is a mark of make-believe not of living faith. The sort of faith that needs the protective gloves of evasion and euphemism condemns itself to a timid, sickly existence. Such a faith is a pale and delicate limitation of true faith, a counterfeit which encourages hypocrisy and heartlessness in the name of surface appearance and the niceness of orthodoxy.

As can be seen in Guinness’ assertion, the problems of human life are not simple and clear like mathematics; the problems are likely to become much more complicated when people adopt reactions that distort the ways to understand the problem. Therefore, it is essential to take into consideration the parishioners’ cognitive component in stage 2. The purpose of this stage is to identify the problems of human life and to distinguish these problems from the emotional reaction, in case of the experience of shame, to achieve a cognitive reframing of shame (Louw 2000:357).

In most cases, because parishioners tend to deny or repress the experience of shame, the experience of shame itself and the inner feeling and reaction regarding the experience of shame is entangled. For this reason, the second phase employs a diagnosis and an interpretation regarding the person’s perception of the problems and reality. This stage brings the parishioner face to face with her/his real situation, and forces him/her to recognise and to identify his/her perspective regarding the experience of shame.

### **Stage 3: Conative – Responsible (ACT)**

Because the problems faced by humankind – including the experience of shame – are complex and diverse, they cannot be examined solely in psychological and psychopathological terms. These problems “... are often due to destructive values and superficial faith” (Louw 2000:349). Therefore, in stage 3, many factors regarding the parishioner’s problems, i.e. facts, emotions, positive or negative perceptions of the problem, coping skills and dominant values and priorities, which play a role in the development of the problem, should be analysed to help the parishioner to mature in his/her choice and decision making.

Lee (2009:84-85) asserts, “self emerges only in social interaction where the individual and others are participating”, and thus it is essential to consider values of the specific communities involved in order to understand the impact of the experience of shame on the self. From a theological perspective, anthropological issues involve self-identity and parishioners’ understanding of God as well. A misinterpretation of God is frequently related to parishioners’ abnormal responses to existential issues (Louw 2008:121).

The focus of this stage involves the parishioner’s act and contribution to the problems of life, and the parishioner, in this stage, is encouraged to behave purposefully by making responsible decisions. This stage encourages the parishioner to confront his/her real situation, and to begin to prepare for change. Stage 3 may roughly consists of the three elements: description of the problem, analysis of available resources that could be applied to solve the problem and facilitating the parishioner’s act through many strategies, for example, contracting, goal setting and strengthening, rewarding, etc.

### **Stage 4: Normative – belief (Meaning, Norm, Values)**

In this stage, attention should be paid to the connection between the contents of faith and problematic behaviour to facilitate spiritual growth and maturity in faith. According to Louw (2000:363), “Stage 4 is known in its entirety as the telic stage; it focuses on helping people to apply their resources of faith for more purposeful action”. In this stage, parishioners are

encouraged to integrate the understanding and response to shame, through faith, in God's presence. Faith and cultural/religious values and norms play a significant role in this stage. As Louw (2000:353) observes, "Values are discussed in order to foster true discernment and an understanding of the will and presence of God".

The ultimate aim of this stage is to help people to deal with problems constructively by transforming the framework of meaning into a healthy and appropriate understanding of the phenomenon of shame and a theological-anthropological viewpoint that has been overlooked in the psychological approach. In this phase, in particular, attention should be paid to the parishioners' understanding of God, although the issue of God-images and being-function had already been treated in stage 2, in order to find the connection between faith and the experience of shame.

## **7.6 APPLYING THE FOUR-STAGE MODEL**

### **Stage 1: Affective – Experience**

In the first place, it is important for the parishioner of the Korean Presbyterian Church to recount his/her experience regarding shame. The experience of shame, in the description of Martens (2005:405), moves from a very primitive level to a more conscious level. Nichols (1991:29) comments on the affective characteristics of the experience of shame as follows:

Shame is an affect, and attitude, and an anxiety. The immediate experience of shame is an affect, the conscious component of an emotional response, and it has two parts: feeling upset, plus thinking one is bad or worthless. This affect state may be short-lived or may endure to become an attitude.

However, it is not easy to distinguish and understand shame because the experience of shame will be confabulated together with other associated and concurrent experiences such as humiliation, rejection and extreme shyness (Witt 2007:41). As Lewis (1992:138) observes, "shame is concealed by conditions such as depression, anger or sadness". Because it is



characteristic of Korean culture to consider dissimulating and conformity a virtue (see 2.4.2 & 6.2.2 of this study), parishioners express themselves indirectly or try to hide or neglect their experience of shame.

Furthermore, Koreans' experience of shame is rooted in disharmony between values and expectations in a particular group, and thus the experience of shame has a destructive effect on self-identity. As a result, these characteristics of group-oriented and other-awareness of Korean culture make it more difficult for Korean people to admit and to embrace shame. Even though embracing the experience of shame and feelings accompanied by shame generally involve pain regarding the self, "as long as our shame is hidden, there is nothing we can do about it" (Bradshaw 1988:151). Therefore, an understanding of feelings regarding the experience of shame is important at this stage.

From a Korean perspective that emphasizes interpersonal relationships and *Chemyeun* (Social face), it is difficult to make progress in pastoral care without developing a relationship of trust, particularly regarding the issue of shame. Louw (2000:352) affirms the significance of trust in pastoral care as follows:

An atmosphere of trust allows people to develop the courage to disclose and release themselves. This is why the psycho-pastoral responses (such as empathy and support) play such a significant role in this stage.

In the first stage, probing questions (e.g. Could you clarify that? How did you feel about that? Could you help by giving an example? etc.) are useful in order to help parishioners to clarify and to expand on what they have said.

## **Stage 2: Cognitive – Reflection**

In dealing with shame, it is important to assess the parishioner's cognitive or thought paradigms in terms of cultural and philosophical traditions of Korea. The experience of shame involves a cognitive aspect, and furthermore, considers responsibility and specific values in a particular community (cf. Kekes 1993:157; Tagney & Dearing 2002:117). The

important issue in this stage is to distinguish between the parishioner's emotion and the actual problem, and between the events and the problem itself. The role of the pastor is to try "to ascertain what thought contents influenced the person's disposition and behaviour" (Louw 2000:357).

The pastor needs to have a basic understanding of what constitutes religious and philosophical traditions in Korean culture. As stated in chapter 2, Confucianism, which had a profound influence on Korean people, is characterized by strong kin relations, a morality depending on given relations, a cohesiveness among members of a particular group or community and a significance of position and performing duties.

Parishioners with shame have a difficult time in the cognitive phase concerning what they tell themselves, especially in Korean culture where self-expression is regarded as arrogant. They may resort to exaggeration and distorting the truth. According to Nichols (1991:264-269), lying has a great deal to do with the person not respecting himself or herself. Compare his remark in this regard, "Lying is protective, but it keeps us from breaking through to self-respect" (Nichols 1991:266). It can be argued that Korean Presbyterian parishioners protect themselves against the experience of shame by using several defence mechanisms such as denial, dissociation, somatic conversion, etc.<sup>127</sup> These defence mechanisms also play an important part in the relationship between the parishioners and the Korean Presbyterian Church (Pattison 2000:119). Therefore, the cognitive stage is intimately related to the third stage.

The major concern in this stage is the relationship between the real problem and person's most profound need for security, value and meaning. The experience of shame in the parishioners' stories seems to show that their experience of shame is rooted in the tenet of Confucianism that highlights people's position and performing their duties, and the tendency of relationship orientation (See 6.2.1.5). In addition, the response of parishioners to the experience of shame is based on irrational thoughts, that is, the expectation of an enmeshed relationship and the excessive awareness of people in Korean culture, and not on facts. As a result, "these irrational thoughts are often compelling and impart to the person an attitude of

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<sup>127</sup> See Bradshaw (1988:102-110) for a detailed description of defence mechanisms.

‘I must’” (Louw 2000:357; cf. also 2.3).

In conclusion, parishioners’ negative thoughts and feelings are renewed as they confront the self-destructive ideas and negative thinking patterns. Therefore, parishioners’ behavioural patterns such as defences against shame, interpersonal relationships, as well as self-identity should be considered (Ahn 1998:252).

### **Stage 3: Conative – Responsible**

This is a stage of action where Korean Presbyterian parishioners take steps towards decision making in the experience of shame. This stage takes them from a process of listening to a process of activity and responsibility. Moreover, the aim of the conative stage is to provide the individual parishioner with an opportunity for reconciliation and participation in the process of recovering from shame.

The study of Angella (2006:334) on Korean Women in America strongly suggests that the Korean moral system, which is based on relationship and social order, seems to introduce negative consequences to the larger population, particularly to women as follows:

The implications of women’s subordinate role in society examined from a psychological perspective thus demonstrate the harmful effect of such culturally defined roles of women in Christian living. Cultural expectation of women’s subordinate role gives birth to an arrested development of the self in women who, in turn, fall into the trap of a perpetual rollercoaster between grandiosity and low self-esteem and live with the pervasive sense of shame as a fact of life.

Morality in Korean culture, which has been affected by Confucianism, implies a relational and, therefore, a subjective component. That is, moral obligation and responsibility are associated with a person’s position, and relationships. As a result, proper behaviour varies with each circumstance, depending upon the relationships of those involved (Alford 1999:98, Bedford & Kwang Kuo 2003:133).

Because the experience of shame within Korean culture is mainly connected with responsibility according to a specific social status, for example, as father/mother, as man/woman, as husband/wife, it has been considered a basis for morality. The moral system in Korean culture maintains the social order and specific relationships at the expense of personal rights and individual freedom found in Western culture. Korean people are required to carry out their moral duty to significant others in their respective kin groups, and any violation or neglect of that duty generates the experience of shame. Stated briefly, the experience of shame within Korean culture is mainly rooted in relationship orientation and other-awareness.

In this stage, accurate and concrete goal setting plays an important role. We can illustrate one example as follows: “Because we have too much negative understanding and destructive attitude of the self in terms of the experience of shame (reason), we shall do read the Bible, New Testament Hebrew (method) each Saturday evening (criterion and date) together for half and hour and exchange ideas regarding the experience of shame (doing word). We shall try to test this work for two months (duration), then share the outcome and how we experienced it with you (control)” (modified from Louw 2000:361).

Parishioners are encouraged to concentrate less on what the other person did or said and to pay more attention to what was done or said by oneself (Louw 2000:361). That is, it includes analysing various sets of values in Confucianism that are fused with theological doctrines and ideas within the Korean Presbyterian Church, such as “the concept of honour, reverence for others, harmony, proper order in society, and a keen awareness of what others do for us and what we should do in turn” in order to move toward action to help people to the point where they are actually dealing with their problems (You 1997:62).

Furthermore, parishioners need to be encouraged to move from unmask distortion (for example, because his self-respect was hurt, he is angry with his wife, while, in fact, her comment is correct), self-destructive ideas and thinking patterns (for example, experience of shame → denial → self-criticism → inappropriate God-image → compensation through performing) to a more positive and constructive paradigm.

#### **Stage 4: Normative – Belief**

The experience of shame of the Korean Presbyterian parishioners is deeply associated with a sense of weakness or a lack of self-identity. As Gilbert and Andrew (1998:17) aptly observe, “Shame is related to the belief that we cannot create positive images in the eyes of others; we will not be chosen, will be found lacking in talent, ability, appearance, and so forth.” Furthermore, the Christian view goes beyond psychological concepts, and the role of parishioners’ understanding of God is significant both to mature faith and to religious pathology (Louw 2008:72). Kraus (1990:206) emphasizes the importance of theological factors to be considered for an understanding of the experience of shame as follows:

In the Christian view shame and guilt are more than subjective feelings conditioned by a relative cultural situation. They must be defined in terms of an ultimate authority, which defines the true nature of human existence and relationship. The biblical concept that humans are created in the image of God means that their true nature and responsibility must be defined in a relation to God. This gives both shame and guilt an objective moral status that must be taken seriously in the act of moral pardon.

Stage 4 focuses on applying parishioners’ resource of faith for more purposeful actions. During this stage, the pastor helps a parishioner to integrate his/her experience and response to shame through faith, in God’s presence. For instance, a parishioner whose life centered on existing inappropriate God-images, is then challenged to take a step towards reformulating God-images that are relevant to his/her own situation.

Some God-images, which existed in a parishioner’s life in terms of the experience of shame, could have been quite harmful to his/her own faith and to those around him/her (cf. 6.2.1.5.3).<sup>128</sup> For instance, a parishioner who believed that God was almighty, lives with some judgmental attitude towards the self and, as a result, once confronted with shame, he/she believed that God was apathetic. Although parishioners’ God-images can be dealt with

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<sup>128</sup> Many participants (11 of 14) of the qualitative research in this study described God in the experience of shame as punitive, distant, fearful, apathetic, etc.

in the previous stages, particularly in the second stage, a parishioner is challenged to look at how his/her understanding of God contributes to his/her circumstances. What is more important, is the fact that a parishioner's decision making and goal setting are borne out by God's concrete promises and this act facilitates spiritual growth and maturity in faith (Louw 2008:239; 2000:363).

In brief, God-images in pastoral care, according to Louw (2008:73), do not mean dogmatic or theological correctness, but refer to an "existential and functional understanding of God" that is related to existential issues such as shame, guilt and anxiety. In most pastoral care situations regarding the experience shame, parishioners' God-images are so distorted that the process of developing a mature faith will be hampered. Therefore, this stage will include the formation of appropriate God-images and self-identity, and a shift in the understanding of shame.

Because of the results of the empirical research and the review of chapter 2, we can confirm that parishioners' God-images derive not only from the Christian theological tradition, but also originate from the considerable impact of Korean religious tradition on parishioners' understanding of God. Therefore, it shall be argued that in situations where parishioners' images of God are inappropriate, pastoral ministry finds it difficult to deal with shame constructively. Hence, the researcher will propose a new paradigm of theology by which such a constructive response to shame can be possible. The researcher argues that by using a theology of inhabitation, reframing the theological paradigm has become an essential task within the field of pastoral care in the Korean Presbyterian Church.

## **7.7 RELIGIOUS PATHOLOGY AND THE REFRAMING OF GOD-IMAGES IN PASTORAL CARE**

The researcher's empirical study (cf. 6.2.1.5) shows that there is a link between the experience of shame and parishioners' self-understanding and experience of God. Furthermore, an unconstructive understanding of and a passive response to shame seems to be related to an inappropriate perception of the self and God. The results of the research also

show that traditional God-images in Korean culture – apathetic and distant within the context of our suffering (cf. Kim, S H 2005:149) – are unlikely to meet the real needs of many people in the experience of shame. Instead, the traditional understanding of God in Korean culture can be psychologically harmful and dangerous.

The discussion of Korean religious and philosophical traditions and theology in chapter 2 indicates that “God is used for selfish purposes or religion is practiced to manipulate God”, and “legalistic tendency of parishioners”, and, as a result, this tendency is correlated with religious pathology in terms of theological anthropology. The results of the empirical research clearly reflect this pathological tendency, particularly in terms of the experience of shame. Cavanagh (1992:80) argues that a significant percentage of problems of Korean Presbyterian parishioners are linked with unhelpful perceptions of God or inappropriate God-images, which result from their negative and painful experiences.

Because parishioners have destructive and negative perceptions of God, they “find it difficult to employ faith as a source for growth and a means for dealing constructively with life issues” (Louw 2000:256). Therefore, it can be an urgent and essential task to reframe God-images in the Korean Presbyterian Church. Suffice it to note that the qualitative research of Pattison (2000:238) regarding the relationship between shame and God-images clearly shows the prevalence of the problematic understanding of God :

God requires people to be holy and obedient to his will. Far from mirroring human feelings and desires and meeting their needs, God requires humans to change themselves to become as he wants them to be ... The call to become as God wants one to be, to obedience and to conformity, can help to crush people’s sense of their own goodness and the appropriateness of their being. The Christian tradition may encourage a kind of shameful discontented with themselves as they are. In this way, it may foster their acquisition of an outwardly conforming ‘false self’.

The same applies to parishioners in the Korean Presbyterian Church who emphasize the responsibilities and duties of specific positions and status. According to the result of the

qualitative research described in the previous chapter, parishioners in the Korean Presbyterian Church tend to deny or neglect the experience of shame in the presence of God even though they confess to having appropriate God-images, i.e. God as good and gracious, God as warm father, God as loving and merciful, in terms of a specific theological trend. In other words, parishioners find it difficult to embrace the idea of God's involvement when they are confronted with situations in which they experience shame.

Mostly, they have a negative perception of God because their understanding of God arises from such an experience and has been impacted by religious traditions.<sup>129</sup> In the context of the experience of shame, parishioners neither depict God in terms of an identification with human needs and suffering nor effectively make an association of appropriate God-images within a given painful situation resulting from shame (cf. 6.2.1.5.3). Instead, they endeavour to meet the expectations from God and other people within a certain group by doing something (e.g. praying harder, attending more worship services, etc) about their conditions of suffering or pain.

In most of the cases, parishioners' understanding of God regarding the experience of shame is inappropriate (see Table 5-6). Moreover, there seems to be discrepancy between their cognitive and objective understanding of God, and subjective and emotional experience of God in terms of existential issue as shame. Therefore, against the negative effects of the experience of shame, we must ask which theological paradigm can be suggested in terms of reframing God-images in order to enhance parishioners' maturity in faith.

### **7.7.1 The Theological Paradigm: Inhabitational Theology**

#### **7.7.7.1 Inhabitation of God**

A theological anthropology regarding the experience of shame within the Korean Presbyterian Church illustrated that parishioners understand God as apathetic, distant and

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<sup>129</sup> Cavanagh (1992:75) asserts that the way people perceive God is closely linked with how they live each day.



punitive, and regard themselves as miserable, pitiful, filthy, etc. Even though they confess to having constructive God-images (e.g. loving God, merciful God, God as warm father, etc.) in terms of religious practices, they responded passively and negatively to shame, and finally failed to integrate their faith constructively and meaningfully into their situation of the experience of shame.

Furthermore, they hide or suppress their emotions regarding the experience of shame; they indicated that they should do something in order to meet certain criteria corresponding to their position or status and expectations from others. They thought people are valued for what they could do or achieve. It seems likely that these viewpoints of parishioners are rooted in Korean culture, particularly Korean religious and philosophical traditions as discussed in chapter 2.

It should be noted that parishioners' God-images regarding the experience of shame were distorted and the self-identity of parishioners who experienced shame – victims, observers and perpetrators – had been shattered. Therefore, the process of recovering from the experience of shame has to start with a restoration of the God-images that parishioners have by representing the image of God in parishioners.

The researcher suggests the “inhabitation of God”, as described by Louw, as an appropriate way to heal religious pathology. It is characteristic of Louw's inhabitation theology, especially as represented in his book *Cura Vitae*, that it has to be understood within a framework of a theology of the cross and a theology of resurrection. For Louw the concept of inhabitation denotes more than a merely Christological apprehension of incarnation. Since inhabitation correlates with compassion and the involvement of God in human suffering within the reality of our being human, inhabitation may be described as a pneumatological event. Inhabitational theology is clearly related to the events of cross and resurrection as the following remark of Louw (2008:75-76) exemplifies:

The pastoral model for the development of a mature faith is closely related to a theology of the cross and a theology of resurrection. This means that God is not only identified with suffering. In the resurrection God is active in suffering. On

the one hand God is the compassionate and suffering God, on the other hand God is the transforming, empowering and transfigured God.

Albers (1995:89) also accentuates the significance of the inhabitation of God in dealing with the experience of shame:

The Pauline metaphor of the body as the “temple of the Holy Spirit” (1Corinthians 3:16-17) is a helpful image of the shame-based person. It emphasizes not only the sacredness of embodied life, but also the value that God places upon the creatures whom God has created. There is intrinsic value in “being” because each person has been created in love.

#### **7.7.7.2 Christ’s Suffering and God’s Compassion**

In his discussion of ‘the suffering God’, Louw (2000:93) claims that God’s suffering should be interpreted in two ways: firstly, “his involvement with his people and his humiliation on behalf of their misery and affliction” on the basis of his faithfulness; secondly, forgiving and reconciling through grace. Therefore, Christ’s suffering on the cross implies both “for us” (exclusive) and “with us” (inclusive). It is therefore not enough to interpret the suffering on the cross in terms of God’s punishment or expiation. Rather, God’s judgment on the cross and the love of God do not conflict because in Christ’s suffering, God’s compassion for human beings is revealed (Louw 2000:148). These acts show “the deep identification with human desolation” and “a power to transform human personalities” through the cross (Fiddes 1993:186).

Suffice it to note that Louw’s viewpoints regarding Christ’s suffering on the cross and God’s compassion for humanity are connected with Jürgen Moltman’s description of a theology of the cross. Moltmann (Moltmann & Moltmann 2003:6) argues that the suffering of Christ does not come about through “a deficiency of being”, but from the overflowing love of God’s being. Thus, both scholars accentuate the link between Christ’s suffering and God’s empathy for human beings.

### 7.7.7.3 New creation in Christ based on Pneumatology

Louw (2000:122) asserts that “the viewpoints of pneumatology enables us to develop a realistic view of humans, rather than one that is overly pessimistic (regarding the human person as a sinner) or optimistic (regarding the human person as a perfect being)”. Pneumatological anthropology presupposes a holistic anthropology that comprehends humans in their total being, soul and body, the conscious and unconscious, personal life and social institutions (Min 2004:204).

The researcher critically reviewed two anthropological models – Adam’s kerygmatic model that is based on Christology and hamartiology<sup>130</sup>, and Rogers’ client-centred model that emphasizes human potentiality – prior to suggesting a pastoral anthropology. Although anthropology in pastoral theology has been found in the incarnation of Christ, incarnation of Christ itself cannot be used to explain a model or example of perfect humanity and a systematic model for anthropology (Louw 1999:102; Ha 2009:91).

Overemphasizing Christology in a pastoral anthropology might lead to perfectionism or legalism to prove oneself, and to pessimism as the opposite of perfectionism. Whereas a kerygmatic model might cause pessimism by overemphasizing human beings as mere sinners, a client-centred model has the risk of opportunism or over-simplification by highlighting human potentiality.

Pneumatological anthropology enables us “to develop a realistic view of humans, rather than one that is overly pessimistic (regarding the human person as a sinner) or optimistic (regarding the human person as a perfect being)” (Louw 2000:122). In pneumatological anthropology, “human being” denotes a renewed person in Christ by the spirit of God, and a person’s ability with regard to the work of the Spirit. In terms of pneumatology, the new person’s ability is called “charisma”. The new person in Christ does not merely have potential, but receives potential (charisma) as a gift of the Spirit. According to Louw (2000:169), “a person’s abilities should be viewed with regard to the work of the Spirit”.

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<sup>130</sup> Hamartiology, as the branch of Christian theology, refers to the study of sin with a view to articulating a doctrine of it.

Louw (2000:108, 112) discusses the suffering on the cross in terms of demonstrating God's love and grace for a new state of redemption due to the indwelling of the Holy Spirit. In terms of an understanding of the character of a new creation based on God's compassion, the statement of Cousar (1990:110) is striking:

The crucifixion shapes the identity of the people of God and functions as the basis for their communal; and individual self-understanding. As the Jews are the people of the Torah, molded by the story it contains and distinguished from others by the circumcision it demands, so the Christian community is a people of the cross.

That is, the event of the cross does not refer to the simple empirical observation of the experiences of human beings, but entails a transformation of a person's identity by God's grace and compassion. "Transformation of identity" through the suffering on the cross seems to be a significant term that brings about a transformation of the experience of shame. That is, the new awareness of human existence brings people to the discovery of their value as human beings, in spite of the shamed parts of their being, which suffer the hurts and wounds of their lives. This is supported by Howe (1995:159) who states as follows:

When our self-reflection is guided by faith's understanding of who we are in God's sight, we will be able to face other's accusing and the debilitating self-blame to which we have subjected ourselves.

Because God and man are involved in a loving, reciprocal relationship, God accepts us no matter how we may appear, inadequate and unable even with regard to the experience of shame. Louw (2000:155) remarks the significance of a new awareness of human existence as follows:

A biblical approach assumes that people are dependent on God and should be understood from their relationship with God ... In pastoral care human beings should not be addressed in terms of their negative and destructive components (guilt and death), but in terms of grace; the positive and transforming power of

eschatology.

In conclusion, the researcher wishes to summarise briefly the significance of the “inhabitation of God” in this chapter as follows:

- 1) Inhabitation of God should be understood in terms of the consequences a theology of the cross and a theology of resurrection for the reframing of the meaning of life (*cura vitae*).
- 2) God demonstrated His love and grace through the Christ’s suffering on the cross and, God grants us a new status in Christ through the indwelling of the Holy Spirit.
- 3) Christ’s suffering on the cross does not only imply compassion through God’s love and grace, but also participation in a new state of redemption due to the indwelling of the Holy Spirit.
- 4) Through the work of the Holy Spirit, a newly transformed and resurrected life through Jesus’ resurrection can be realized daily: from anxiety to hope, from shame to freedom. That is, by the gifts of the Holy Spirit, the development of faith towards maturity, a transformation through hope, and a new morality in the congregation of the body of Christ are initiated.
- 6) Inhabitation, as a pneumatological metaphor, is associated with compassion and transformation through the Holy Spirit.
- 7) God’s loving compassion and transforming power through the Holy Spirit should be regarded as the antidote to the negative impact of shame on theological anthropology and interpersonal relationships.

### **7.7.2 Pastoral Implication: Ministry in the Korean Presbyterian Church**

In the previous section, the researcher suggested a theology of inhabitation as a theological paradigm to be applied in the process of reframing the understanding of shame within the

Korean Presbyterian Church. The researcher wishes to indicate what a theology of inhabitation means within the Korean context.

The results of the empirical study show that the understanding of shame within the Korean Presbyterian Church was generally negative and destructive. Moreover, the results illustrate that most parishioners could not interpret the experience of shame in the relationship with God but only in terms of the expectation or evaluation from others, particularly within a certain group or community in which they live. Because parishioners perceive God as distant and apathetic in the context of their experience of shame, they try to attend various religious practices in order to make God's grace and power available to them (cf. 4.2.4; 6.2.1.5.3).

Parishioners' experience of shame becomes a theological issue when the connection between God and the response to shame leads to an inappropriate understanding of God. The existing God-images become so destructive to the extent that they hamper spiritual maturity. An investigation into the theodicy of parishioners shows that even though God is almighty, He prefers not to be involved in their experience of shame (cf. 6.2.1.5.3). Parishioners with this kind of theodicy find it difficult to interpret pain or suffering meaningfully in the experience of shame (Louw 2008:208).

However, a theology of inhabitation, discussed in the previous section, indicates that it is problematic to understand shame only within the relationship between people. In fact, in the light of compassion on the cross and victorious resurrection, God's grace and unconditional love is presented by the Spirit even in the experience of shame, and "intends to enhance the quality of life and to address our human quest for meaning within the realm of suffering" (Louw 2008:202), particularly of the experience of shame within the Korean Presbyterian Church.

In addition to being identified with the painful experience of shame on the cross, in the resurrection, God is still active in the situation of shame. Moreover, God's power and grace is not depended on the believer's conduct or religious practices but based firmly on His sincere promise. Within a pneumatological perspective, human potential is charismatic and this means that "the Spirit transforms the psycho-physical and social potential within the human

level, and gives it a new focus and applications” (Louw 2000:172).

In addition, due to the impact of religious and philosophical traditions and dogmatic and legalistic theological trends, the experience of shame might cause people to fall into unpleasant situations and might lead them to deny or distort their own self-worth (cf. 2.4; 6.2.1.5.3). Consequently, victims of the experience of shame consider self-worth in the sense of doing something, rather than recognizing themselves grounded in the positive reality of God-images. The experience of shame may have a negative and destructive effect on emotional, cognitive and interpersonal conduct, and especially on the understanding of self (cf. Albers 1995:117; Harper & Hoopes 1990:145-155; Howe 1995:158).

This characteristic pattern of the experience of shame within Korean culture was illustrated in chapters 2 (literature review; cf. 2.4) and 6 (empirical research; cf. 6.2.1; 6.2.2). Based on the responses to the experience of shame, parishioners are often striving to be valued only for their actions (e.g. trying harder, should, etc). Because of this perfectionist tendency, parishioners compare themselves to others and become overly sensitive to the evaluation and judgment from others. Moreover, parishioners might develop the false self that allows a person to fit in and to behave appropriately in social situations. The tendency to emphasize doing-functions such as achievement and performance may bring about the converse of self-identity, a legalistic inclination (e.g. try harder, should, etc.) and pessimism (e.g. I am a poor sinner; I am useless, etc.).

However, in a theology of inhabitation, human beings are not described in a pessimistic or opportunistic sense, but as new creations in Christ and charismatic beings. Although a new being in Christ is not perfect and the eschatological tension remains between the ‘already’ and the ‘not yet’, “our new status before God implies that Christians are bestowed by the Holy Spirit with charismatic gifts” (Louw 2000:121). That is, human beings, in a pneumatological perspective, is understood as new beings who have been transformed by the salvation of Christ, and, at the same time, as moral beings with certain responsibilities in the covenantal relationship with God. In brief, Christian anthropology is not based merely on the notion of human beings as sinners or their potentiality to do something for spiritual maturity, but is determined by God’s faithfulness to His promise, human being’s creatureliness, the

indwelling of the Holy Spirit and God's grace.

When considering the issue of identity, according to Louw (2008:252-254; 1999:170-180), ethical issues including values and virtues should be addressed. According to Louw (2008:253), ethics do not refer simply to a description but to a prescriptive science that deals with morals and values. Ethics addresses the question "How does the good person respond?" "What is a good person like?" and involves "the kinds of persons we are and how we respond emotionally to the daily events of our lives" (Fedler 2006:7-8). The fact that the experience of shame within Korean culture mainly originates from a disharmony between values and expectations in a specific community (cf. 2.6; 6.2.1.5.1), it is a very important to attend to these issues for an adequate treatment of the experience of shame in order to determine what value system and ethical frame of reference play a decisive role in parishioners' experience of shame.

Major elements of a humanistic ethics model are personal achievement and personal need-satisfaction and the model justifies the pursuit of one's own interest. The following statement of Louw (2008:259) briefly describes the characteristics of ethics in the humanistic model: "Morality is merely action in conformity with the patterns of conduct set by the total environment. Moral judgments are dependent on survival and struggle rather than on external values."

This tendency to consider morality as mere conformity without paying attention to value systems and ethical frames is similar to the experience of shame within Korean culture (See 2.4). Louw (2008:262) also points out that a Christological foundation for a Christian ethics results in perfectionism, legalism and pessimism, because people pursue the Christological norm as an ethical principle for human conduct. That Louw put so much emphasis on ethics from the inhabitation and pneumatological paradigms based on God's presence through empathetic responses, is appreciated. He asserts that ethics in an inhabitation and pneumatological paradigm does not rely on personal achievement or performing but comes from a parishioner's being function but on a new created human being in Christ (Louw 2008:263).



Consequently, since the foundation of a theological ethics is not human conduct but the consequences of God's unconditional love, what is needed most is "wisdom in order to discern the will of God" (Louw 2008:266). In summarizing his response to the question of overcoming and transforming suffering and to existential problems arising from it, Louw (2000:144) emphasizes the dynamic and ongoing covenantal relationship with God through the Holy Spirit based on a new awareness of the self in Christ:

Most fundamental in findings the will of God is our being function – our new status in Christ ... Impressions and emotions easily lead to guesswork and speculation ... Personal desires can often be most misleading and are driven by selfish motives and egoistic objectives ... What indeed exists is the person who makes decisions. And for our decisions we need the guidance of the Holy Spirit, the direction of the Word of God, trust in His faithfulness and the wisdom of the church – the body of Christ.

It follows from the above discussion that a theology of inhabitation in this study may contribute to a reframing of the existing theological paradigm within the Korean Presbyterian Church in order to deal with shame more constructively. In other words, it could probably help parishioners within the Korean Presbyterian Church to enhance their intimacy with God despite their painful experience of shame, and they could interpret God-images in terms of compassion and transformation, as well as in the light of merciful and unconditional love and not in terms of an apathetic and distant God.

## **7.8 SUMMARY AND CONCLUSION**

In this chapter, a pastoral ministerial counseling model has been discussed in order to propose a paradigm shift in the theological anthropology in terms of the experience of shame within the Korean Presbyterian Church. It was argued that the experience of shame should be regarded as a constructive phenomenon in a religious and spiritual experience, and not as a negative and destructive issue. This study worked with a basic assumption that the experience of shame within Korean culture is multifaceted, and human beings should be viewed as

holistic entities in terms of a theological anthropology. At this juncture, we need to summarize the main points of the research in this chapter as follows:

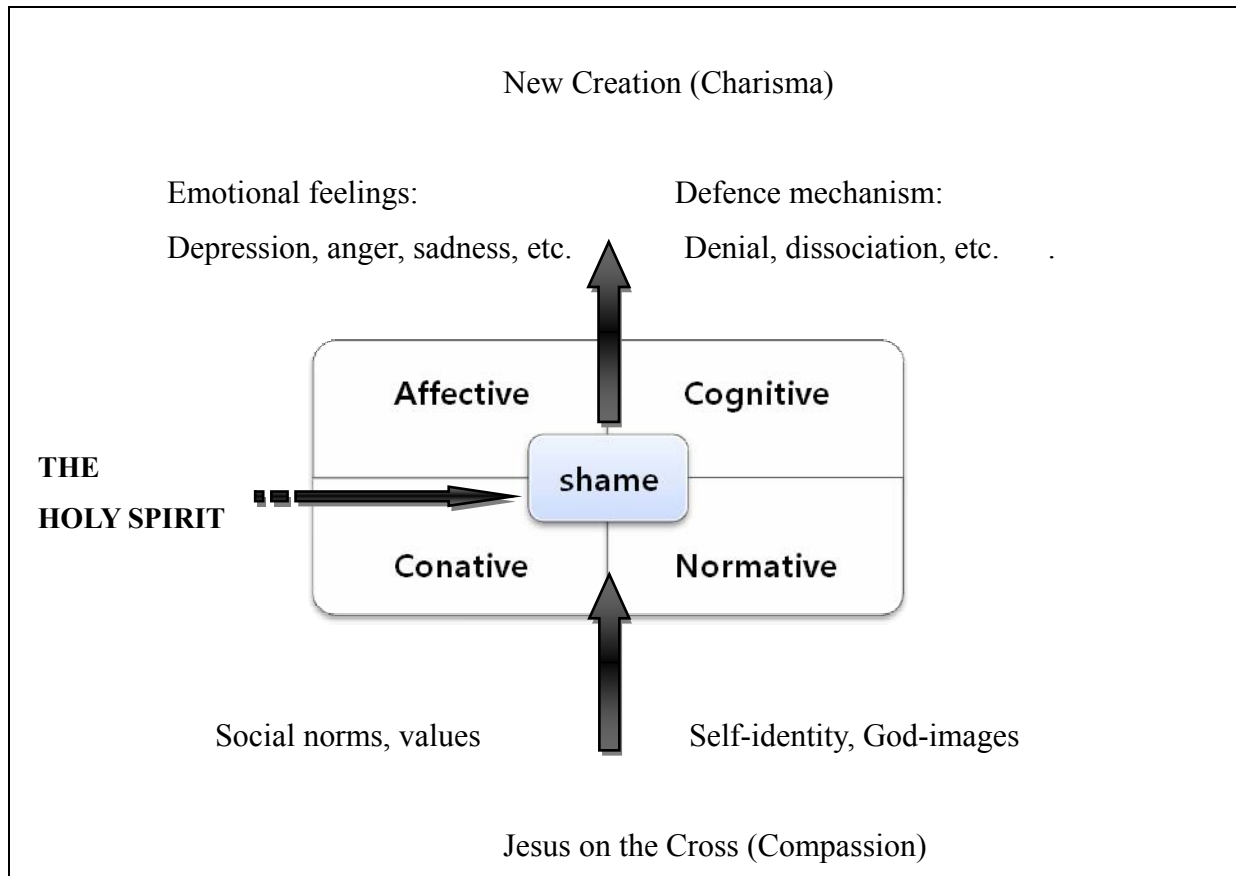
[1] Pastoral care is not merely concerned with problems or existential issues, but with an understanding of parishioners in terms of their relationship with God. Therefore, the shift from a negative/destructive understanding of shame to a constructive understanding can only occur if a theological anthropology is taken into consideration.

[2] Having considered the phenomenon of shame in Korean culture, and the characteristics of a theological anthropology, it is necessary to deal with the complexity of shame in Korean culture from a holistic and systematic perspective in order to facilitate spiritual maturity by providing greater structure and direction to the understanding of shame.

[3] The four-stage model describes the human beings as a holistic entity and reflects the four basic dimensions of an anthropology: the affective, cognitive, conative and normative. It implies a new awareness of the self in terms of Christ's redemption. This enables us to achieve the paradigm shift from a negative and destructive to a constructive understanding of shame. Thus, the four-stage model can be applied as a model for healing and transformation of inappropriate understanding of shame in Korean culture. Figure 7-1 summarises the understanding of shame in a comprehensive way in terms of a theological anthropology.

[4] The paradigm of inhabitation theology will lead parishioners of the Korean Presbyterian Church to realize a new awareness of self-identity in Christ and dependence on God's grace and faithfulness expressed on the cross. This awareness helps people to discover their value as human beings in spite of the shamed parts of their being, which suffer the hurts and wounds of their narcissistic lives. This awareness empowers us to accept and embrace one another, and provides a new perspective to reinterpret an existential issue such as the experience of shame through the Holy Spirit.

Figure 7-1: Paradigm shift of understanding of shame



## CHAPTER 8. GENERAL SUMMARY AND CONCLUSION

This study endeavoured to show that there is an interplay between the experience of shame and religious pathology in terms of a theological anthropology within Korean culture, especially in the Korean Presbyterian Church. In this dissertation, it was hypothesised that the phenomenon of shame in Korean culture needs to be understood in a multidimensional framework that includes psychological, sociological, socio-cultural, and theological perspectives.

It was also argued that parishioners' biased understanding of and response to the experience of shame is associated with their inappropriate God-images and negative self-identity and, as a result, it can hamper spiritual maturity. In order to confirm this thesis, a major question was asked: How can we reframe the biased understanding of shame towards a more constructive and comprehensive perspective, and enhance possibilities for spiritual maturity, especially in the Korean context?

In order to examine the hypothesis, this work had five strategic goals: 1) to identify the characteristics of the experience of shame within Korean culture; 2) to survey the phenomenon of shame from various approaches; 3) to move toward a more comprehensive understanding of shame through a theological perspective; 4) to assess the syndrome of religious pathology regarding the experience of shame with the Korean Presbyterian Church; 5) to suggest a theological model for the re-articulation of the understanding of shame and God-images within Korean culture with the aim of facilitating spiritual maturity.

In Chapter 1, the researcher introduced the research problem, hypothesis and aim as well as methodology and the delimitations of the dissertation.

Chapter 2 examined the experience of shame within the Korean context and its influence on parishioners' belief systems in terms of their theological anthropology. The researcher described Confucianism in Korean culture regarding *Seonbi*, certain psychological characteristics of Koreans, and the experience of shame within the Korean context. The

characteristics of Confucianism in Korean culture, especially regarding *Seonbi* is summarized as follows: 1) a moral consciousness based on a strong bond of family blood relations; 2) taking into consideration collective activities including certain manners or etiquettes that emphasize inner reflection to outer appearance and formality; 3) *Euri* implies loyalty or faithfulness in human relationships and cohesiveness within certain groups. *Seonbi*, which clearly implies these characteristics, regards his position, duty and performance of his function as the most important qualification; failure in this qualification results in the experience of shame.

In the discussion of Korean people's psychological characteristics, two factors were considered, namely Korean people's anthropology and theodicy: 1) Self-identity in Korean culture is firmly based on a specific group orientation called *Uri* (we) which implies the character of exclusiveness against un-*Uri* (others) and, oneness with others. Thus, Korean people show the tension and conflict between individualistic and collective tendencies; 2) the experience of shame within Korean culture did not originate from a mere psychological conflict, but is related to values and expectations in the specific community to which people belong, and an other-orientation, especially within *Uri* (we).

In chapter 3, we surveyed understandings of shame from various perspectives, viz. psychological approaches, sociological approaches, and cultural-anthropological approaches. Psychological approaches were classified into three main groups, namely hermeneutical, bio-psychological, and Gestalt theories. We saw that the various understandings of shame reflect the perspective of each approach. We were able to elucidate the common weaknesses shared by all the various approaches, as well as their contributions to, and advantages for, the understanding of the experience of shame.

Briefly, it was observed that 1) the presupposition and perspective of various scholars in each approach strongly affected their explanation of the experience of shame; 2) each approach of shame has a one-sided emphasizing tendency and this has caused researchers to overlook other aspects of the experience of shame; 3) a more fundamental problem in understanding shame from the psychological perspective relates to a neglect of the social and cultural contexts of the experience of shame. Many pastoral theologians seem to adopt a

psychological perspective in dealing with parishioners' existential issues without considering their own socio-cultural characteristics; 4) although the weaknesses or problems associated with each approach was highlighted, the contributions of each were nevertheless appreciated. In chapter 3, we could understand the experience of shame in a more comprehensive way. Because each approach had significant strengths, and the utilization of one alone produced limited results, we opted for a comprehensive approach that would incorporate insights and results from each approach into an integrated frame of understanding.

In chapter 4, the researcher sought to explore the significance and notion of shame in a theological framework. Here we demonstrated how the experience of shame is embedded in, and comes about through, the relationship between God and the human being. In the first part of this chapter, the researcher discussed the impact of shame on spirituality within the Korean Presbyterian Church. In order to reach this aim, a brief history and theological tendencies, as well as various religious practices within the Korean Presbyterian Church was dealt with. In particular, the understanding of God, which was impacted by traditional religion, was discussed.

In the second part of this chapter, several biblical scholars' understanding of shame and the linguistic usage of shame in Old and New Testament have been investigated: 1) The narratives in Genesis 2 and 3 offer some theological insight into the understanding of shame. For example, the interpretation of the Genesis narrative in terms of the relationship between God and human beings may provide a way to deal with the experience of shame by making the transition from guilt to shame, and from behaviour to existence; 2) it was observed that various biblical scholars include the individual psychological aspect in their respective interpretations of shame. It is interesting to note that most scholars do not consider the different understandings of shame in each approach as being in contradiction to each other; 3) we were able to establish the identification of shame in three aspects: shame as a psychological emotion, shame as a norm and value in the sociological dimension, and shame as a religious experience between God and the human being.

In the third part of this chapter, we researched three representative pastoral theologians in practical theology, namely Capps, Augsburger and Pattison, regarding the phenomenon of

shame. Although Capps' approach was mainly based on an individual and a psychological approach, he provides a direction for research by investigating the relationship between theological anthropology and the doctrine of God, on the one hand, and the mechanisms and dynamics of shame on the other hand. Augsburg strongly argued that shame was deeply rooted in cultural expectation. Pattison, particularly in pointing out the shortcomings of a psychological and clinical approach, emphasized the importance of understanding shame from a theological perspective. Although some weaknesses had to be considered, each approach promotes a theological interpretation toward a broad-based interpretive analysis of the experience of shame.

In chapter 5, the researcher, before embarking on an empirical study, tried to examine the phenomenon of pathology regarding the experience of shame, in particular, the relationship between shame and religious pathology in terms of theological anthropology, and pastoral assessment.

The results of the interviews, in chapter 6, showed that the parishioners' experience of shame is associated with disharmony between values and expectations in a specific community, and with excessive sensitivity to an evaluation by others rather than with a relationship with God. Furthermore, parishioners' negative and biased understanding and response to shame is linked to unconstructive self-identity and inappropriate God-images. Therefore, this study has confirmed the researcher's initial proposal that parishioners' understanding of shame should be reframed to facilitate spiritual maturity by introducing a new paradigm of understanding of God in the Korean Presbyterian Church.

Drawing on the elucidation of the experience of shame through multidimensional perspectives, the researcher, in chapter 7, suggested a theological model for the understanding of God to be able to respond constructively to an existential problem such as shame within the Korean Presbyterian Church: 1) The experience of shame is not only a psychological and sociological phenomenon, but is in essence also a spiritual phenomenon which is connected to a theological anthropology which underscores the relationship between God and human beings. The phenomenon of shame is fundamentally a relational and familial experience, finding its origin and meaning in the relationship between God and human beings as

demonstrated in the narratives of Genesis 2 and 3; 2) It has also been argued in this study that, in situations where people's understanding of the experience of shame is biased, pastoral ministry has found it difficult to consider people in terms of a theological anthropology.

Hence, the research has proposed the four-stage model whereby a more comprehensive understanding could be achieved. The proposed model of understanding of the experience of shame aims to determine more comprehensive and constructive aspects of shame, which includes psychological, sociological, cultural and theological perspectives as well; 3) the researcher noted that Louw's model of the inhabitation of God seems to be helpful for pastoral care within the Korean Presbyterian Church. The core of Louw's inhabitation of God scheme consists of two factors, namely compassion and involvement in human suffering, and transformation and empowerment through the Holy Spirit. This work indicated that the inhabitation of God is based on the theology of the cross and the theology of resurrection.

The event of the cross was not only interpreted in respect of God's involvement with his people's suffering, but also in terms of His forgiveness and grace that can enable people to participate in a new state of redemption through the Holy Spirit. For the inhabitation of God, the starting point for dealing with moral values that are related to the experience of shame is not human conduct, but God's unconditional love and an ongoing relationship with God through the Holy Spirit. This may offer a key to the acceptance of our value as human beings in Christ no matter how we may appear, and may also supply the power and wisdom to discern God's will by the guidance of the Holy Spirit concerning an existential issue such as shame.

As the researcher concludes this study, my aim has been to show how the experience of shame – which has long been in the shadow of other theological concepts – is related to a religious pathology in terms of theological anthropology, especially within the Korean Presbyterian Church.

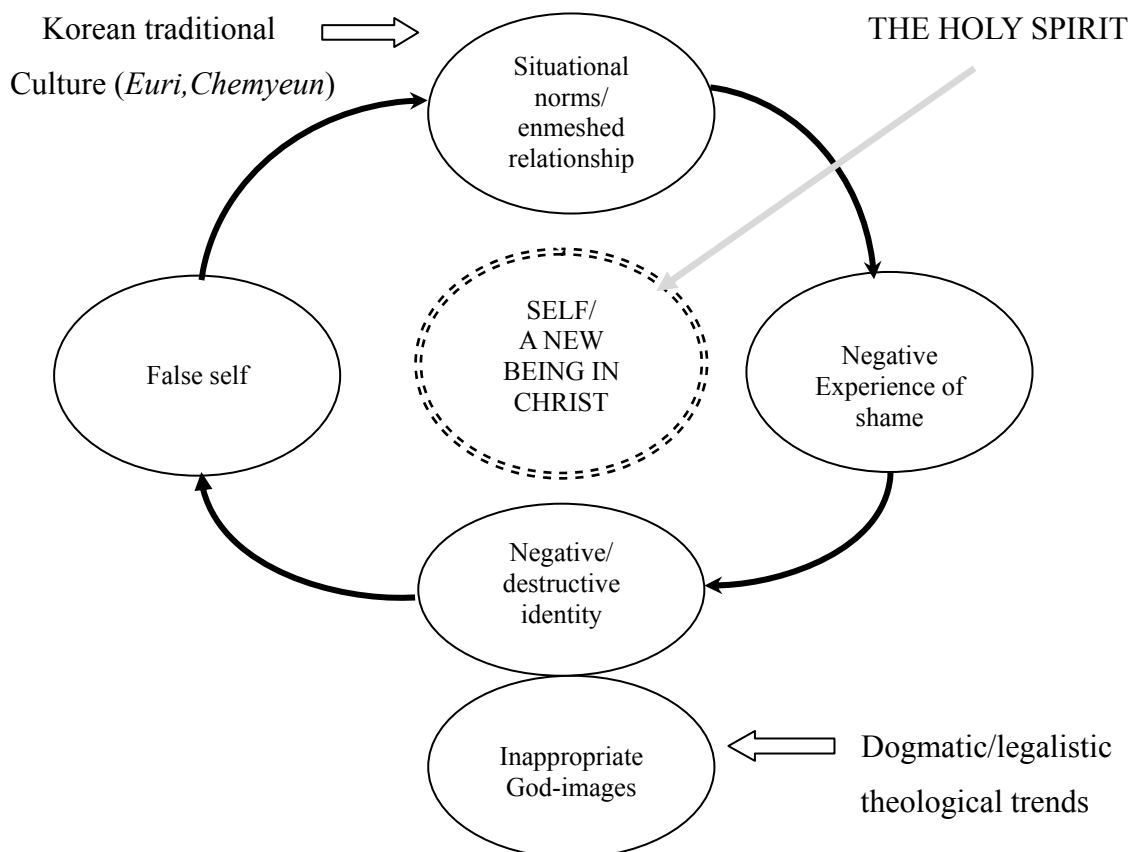
In this research, religious pathology was identified as a destructive product of a skewed anthropology as shaped and moulded by the Korean cultural and philosophical setting. The religious pathology in the Korean Presbyterian Church has been explained as the “distortion



of self-identity and inappropriate God-images” of parishioners in the context of shame, and as the outcome of virtually losing one’s real identity because of the over-sensitivity towards others and enmeshed interpersonal relationships.

The results of this research clearly showed that 1) the experience of shame within Korean culture depends on relative and situational norms and moral values in specific interpersonal relationship; 2) the experience of shame within the Korean Presbyterian Church is generally considered a destructive component in parishioners’ religious life; 3) parishioners’ experience of and response to shame negatively impact on their self-identity and God-images; 4) as a result, parishioners’ faith is not applied to existential issues, and they lose the opportunity to deal with the experience of shame in the relationship with God; furthermore, their false self is reinforced by dogmatic and legalistic theological trends (e.g. should, ought to, etc) in the Korean Presbyterian Church. Eventually, parishioners become caught up in a vicious circle as presented in Figure 8-1.

Figure 8-1: Vicious circle of shame in the Korean Presbyterian Church



This work was not meant to exclude the notions of shame expressed in other disciplines, viz. psychological approaches, sociological approaches, cultural-anthropological approaches. This research was a step toward a more comprehensive understanding of shame in terms of a practical-theological perspective. Moreover, this work illustrates the complexity and diversity of our understanding of shame.

## Appendix 1 연구 참여자에게 보내는 편지 Letter to the participant (Korean)

우리 주님 예수님의 이름으로 문안인사를 드립니다.

귀하께 이 편지를 보내 드리는 것은 본인의 연구논문에 귀하가 부분적으로 참여하는 것이 한국 기독교인의 성장과 성숙에 기여할 것이기 때문입니다. 저는 지금 자신을 수치심을 알고 경험하는 한국인이라고 생각하며 자신들의 경험을 저와 함께 나누기를 원하는 사람들과 인터뷰를 하려고 하는 가운데 있습니다. 인터뷰는 30분-1시간 정도 계속될 것이며 인터뷰중의 대화는 사적이며 귀하의 정체성과 신분보장을 약속 드립니다.

저의 연구의 초점은 한국의 기독교인들이 교회 내에서 수치심을 어떻게 느끼고 이해하고 경험하며, 특히 교회 내에서 수치심에 의해서 어떻게 행동하는 것에 대한 것입니다. 수치심에 대한 경험은 매우 복잡한 것으로 알고 있습니다. 그 경험은 긍정적인 면뿐만 아니라 부정적인 면도 갖고 있습니다.

한국의 기독교인이 지닌 수치심의 차원'에 대한 저의 관심은 제가 한국의 기독교인으로서 개인적으로 경험한 것과 남아공(South Africa)에 있는 스텔렌보쉬 대학(University of Stellenbosch) 신학대학(Theological department) 박사과정 중 목회상담학 분야에서 진행하고 있는 현재의 연구로부터 시작 되었습니다. 저의 관심의 초점은 교회 내에서의 수치심의 역할입니다. 본인은 수치심에 대한 연구가 우리의 긍정적인 면을 권장하고 부정적인 면을 수정함으로 우리로 하여금 한국의 기독교인으로서의 우리 자신의 진정한 정체성을 발견하고 영적으로 더 성숙할 수 있도록 해줄 것으로 확신합니다.

이 연구에 동참해 주신 것을 감사 드립니다. 귀하의 가정과 교회생활과 그리고 귀하가 섬기시는 교회에 하나님의 축복과 은혜와 평강이 함께 하실 줄로 믿습니다.

2010년 월 일

정 연 철 목사 드림

## **Appendix 2** Letter to the participant (English)

Greetings in the name of our Lord Jesus!

You have been given this letter because your participation in my dissertation research will contribute to further growth and maturity of Korean Christians. I am trying to interview people who identify themselves as Koreans, who know and experience the phenomenon of shame, and are willing to share their experience of shame with me. The interview will continue for thirty minutes to one hour, and the conversation will be private and the protection of your identity and confidentiality is assured.

The focus of my investigation is on how Korean Christians feel, understand, experience shame, and behave according to shame in the life of the church. I believe that the experience of shame is very complicated; it has not only positive but also negative aspects as well.

My interest in the experience of shame in Korean Christians emerges from my own experience as a Korean Christian and from the studies I am currently pursuing in Pastoral Care in the Th.D. Program in Practical Theological Studies at Stellenbosch University in South Africa. The focus of my interest is on the role of shame in the church; I believe that the phenomenon of shame has been negatively understood and treated in Korean Presbyterian churches; the phenomenon of shame is often a basis for the distortion of our understanding of God, and self-image, in spite of its positive function.

I am certain that the study of shame will enable us to discover the genuine identity of ourselves as Korean Christians and to grow mature spiritually by encouraging the positive aspects of shame and correcting the negative ones.

Thank you for considering participating in this study. May you know God's blessings of grace and peace in your family and church lives.

Sincerely,

Jung Yeun Chul

### Appendix 3 연구 참여 동의서

#### Consent Form for Participation in Research (Korean)

연구자가 연구하는 논문인 '한국의 기독교인이 지닌 수치심'에 대한 연구계획의 결과는 스텔렌보쉬 대학 신학부(Theological department of University of Stellenbosch) 제공하는 신학박사과정의 목회 상담학분야에서 요구하는 논문에 기록될 것입니다. 이 논문은 이와 같이 논문의 형태를 통해서 일반에게 공개될 것입니다. 그러나 귀하의 참여는 비밀에 부칩니다.

각 참여자는 수치심을 느끼고 경험하고 이해하는 내용과 수치심에 따른 그들의 행위에 대하여 이야기하기 위한 목적으로 30분 - 1시간 정도의 인터뷰를 하게 될 것입니다.

이 연구계획은 대부분이 묘사적인 연구이며 반응을 정확하게 기록하는 것을 요구합니다. 그러므로 인터뷰는 테이프에 녹음될 것이며 글자로 옮겨질 것입니다. 이 글자로 옮겨진 것은 연구자에 의하여 비밀리에 분석될 것입니다.(e-mail 인터뷰의 경우 메일의 원본을 토대로 분석을 시도할 것이다.) 이 연구의 결론 시에는 모든 테이프와 메일은 삭제될 것입니다. 글자로 옮겨진 부분 중 사용되지 않은 부분은 개인적인 비밀자료로 보관될 것입니다. 논문의 보고내용은 간단한 인적 사항, 수치심을 경험한 것에 대한 묘사, 그리고 글자로 옮겨진 부분 중 중요한 내용이 될 것입니다. 참여자의 신분을 확실히 보장하기 위해서 익명이 사용될 것이며 그들의 성별, 나이, 직업, 그리고 교회에서의 위치 등의 일반적인 범주에 의해서만 묘사될 것입니다.

이 연구에 있어서 참여자들에게 이 양식에 요약 된 대로 비밀보장을 위하여 모든 노력을 기울일 것입니다. 연구자나 참여자나 요약된 질문에 대하여 대답하는 과정에서 일어날 수 있는 불편한 감정 등에 민감하게 반응을 할 것입니다. 참여자는 대화를 중지하거나 또는 연구 중에 어느 때든지 아무런 벌칙 없이 그만 둘 수 있습니다. 참여자에게 오는 연구의 이득이 있다면 수치심의 관계에 대한 자신의 경험을 이야기할 수 있는 기회가 주어지는 것입니다.

여기에 서명에 주심으로 수치심에 대한 이해와 경험과 행동에 대한 조사에 대해 기꺼이 응해주신다는 것을 나타내게 되며 논문의 기록과 어떤 가능한 출판물에 당신의 반응을 사용할 수 있다는 승락을 보여주시게 됩니다. 이 동의서는 개인의 연구기록에 보관될 것입니다.

저는 위에 요약된 대로의 연구내용에 참여하는 것에 동의 합니다.

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참가자 서명

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연구자 서명

날짜 \_\_\_\_\_

## **Appendix 4** Consent Form for Participation in Research (English)

The results of this research project on the experience of shame by Korean Christians will be reported in a dissertation submitted in fulfillment for Th.D. requirements at Stellenbosch Theological seminary. As such, it becomes a document available to the public. However, participation will be confidential.

As is explained in the letter sent to you before the interview, you will be asked to participate in one extended conversation of thirty minutes to one hour, for the purpose of exploring the ways you feel, understand, and experience shame, and your response to it. The research project is a largely descriptive study and requires an accurate record of responses.

Therefore, the interviews will be tape-recorded and transcribed verbatim. These transcriptions will be confidentially analyzed by the researcher. At the conclusion of the study all tapes will be erased. Unused portions of the transcripts will be kept in my personal locked files. The dissertation report will include brief biographical sections, descriptions of experiencing shame and significant portions of the transcripts. To further protect your confidentiality, no names will be used and you will be identified only by a general category such as your age, sex, profession, denomination, and status in the church. Every effort will be made to protect confidentiality as outlined in this form.

There is no substantial risk associated with your participation in the interview; however, some of the questions may be disturbing or embarrassing. The researcher/interviewer is sensitive to the potentially disturbing feelings that may arise in response to exploring the questions. Participants may end the conversation or withdraw from the study at any time without penalty. The benefits of the study to the participant include the opportunity to explore his/her own experiences of shame in relationships.

Your signature on this form indicates your willingness to participate in this investigation aimed at the understanding of the experience of shame, and your permission to use your responses in the dissertation report, as well as in any possible publication of these results. Signed Consent Forms will be retained in the personal records of the research, and never published.

I agree to participate in the study outlined above.

\_\_\_\_\_  
Participant's Signature

\_\_\_\_\_  
Researcher's Signature

Date \_\_\_\_\_

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